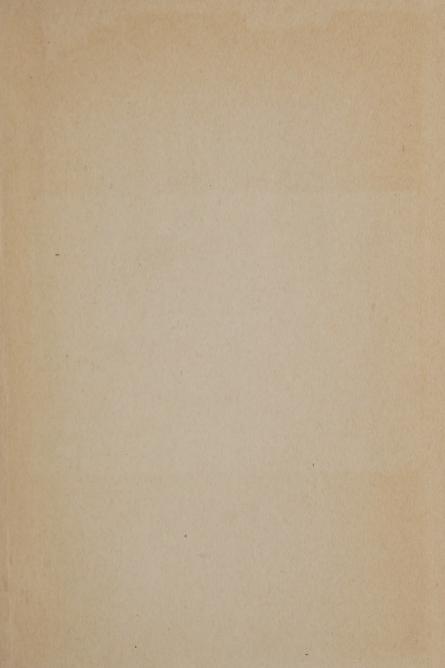


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EVANGELICAL CHRISTIANITY

IN THE

PHILIPPINES

CAMILO OSIAS

and

AVELINA LORENZANA

36

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To the unselfish missionaries and disinterested workers who labored to make the Philippines a Christian nation and to the friends of Evangelical Christianity in the Philippine Islands, this modest volume is affectionately dedicated as an expression of our appreciation and gratitude for their contribution to the cultural and spiritual progress of the Filipino people.

FOREWORD

The authors of this volume present to us a veritable history of civilization in the Philippine Islands with its culmination in Evangelical Christianity. Certainly no one can be better qualified to supply a graphic treatise of the Filipinos than Senator Camilo Osias and Miss Avelina Lorenzana, Senator Osias has had a Roman Catholic background and thus can speak with an understanding and sympathetic heart. He is also a distinguished educator and author, a politician and statesman but best of all a consecrated Christian gentleman. Miss Lorenzana is a direct product of Protestant Missionary enterprise in the Philippine Islands and belongs to the second generation of Evangelical Christians. Her father is an outstanding preacher of the gospel and administrator. She has been a teacher in the Philippine schools and pursued post graduate work in the United States specializing in religious education.

Those of us who have travelled in the Philippine Archipelago find in this narrative a true picture of conditions as they obtain. For those who expect to visit the Islands, this volume will serve as an antecedent in securing a clear conception of the real heart and mores of the Filipino. The writers have been fair, unbiased, and free from prejudice, giving each epoch adequate space and every con-

tributing agency and country due credit. No group or race of people can be understood apart from their natural habitat. The topography and the natural resources of a country have much to do with the character of any people. This fact has not been overlooked by the writers but they have succeeded in portraying a true relationship between that which is distinctively physical and that which is positively

religious. As the reader pursues the story of this interesting group of people it becomes more and more apparent that the Filipino has come a long distance toward Christian civilization since Magellan and his party said Mass for the first time on the Island, Easter Sunday morning, 1521. The desire of Spain to colonize was very largely a missionary enterprise. the authors well say, in the Philippine Islands the cross was more powerful than the sword. The reader must always keep in mind that when the Protestant missionaries went out, following the Spanish-American War, they found a soil well prepared to receive the seed of Protestant idealism and a high standard of Christian ethics. For more than three and one-half centuries the Catholic church had been telling the story of the Christ to interested listeners. It only remained for the Protestant teachers to build upon that foundation, enlarging the superstructure and giving life and light where darkness prevailed. Today by good authority it is stated that ninety-two percent of the entire population can be classified as Christians. Perhaps no other place in the world can one find such a homogenous group of people, in respect to their religion. Protestant Christians after but a little more than three decades number 125,000 souls. Along with the Christian church and the missionary has come the immediate by-product of Christianity. schools, hospitals, dispensaries, orphanages, asylums, the Y. M. and Y. W. C. A's, Boy Scouts, and the Girls' Camp Fire. All this is in the direction of Evangelical Christianity more fully realized. Nor is this changing order at an end. Every movement is a step in advance. Every assembly, every solemn meeting spells progress. This changing order is to be found along all lines. It resulted in improved methods of agriculture and mining, and more beautiful architecture and more sanitary conditions for living. One is indelibly impressed with the high standard of education and the multiplied number of public school buildings to be found all over the Islands. These schools are taught almost entirely by Filipino teachers most of whom have been trained in their own academies and colleges.

The authors have not been so optimistic that they cannot see mistakes, nor have they failed to recite the failures of their own people. Progress has been made in spite of serious handicaps and sometimes hatred and bloodshed. One is impressed with the forward current running through the entire book. Each chapter creates a thirst and desire to push ahead and discover what next step of progress has

been made.

The authors have discovered two great factors in Evangelical Christianity in the Philippine Islands, namely Christian Education and the Union movement among Protestant denominations heading up in the United Church of the Philippines. All the schools and Christian agencies that can be found in continental America are to be found in the Philippine Islands. The Protestant influence is so pronounced that effort is now being made to include some religious work in the schools, and also to supply the school libraries with religious books. The American Bible Society and modern youth movements have made their contributions to this forward movement. All this is in the interest of a high moral character thoroughly saturated with Christian idealism. This process of education is laying a deep channel for religious life and liberty that can never be stopped by infidelity or foreign invasion. The Filipinos are now and always have been a religious people. It remains for the Christian teacher and preacher to direct that love for God into a "more abundant life."

The other encouraging factor, looking toward a thoroughly and speedily organized Christian community, is the Union Movement. This is the most recent step in Evangelism. Unlike Aglipayanism it is not a breaking away from the mother church but a development, a fruitage of the very thing that the mother church is pleased to see. Assuming responsibility, fostering methods peculiarly adapted to the natives themselves, and expressing a Christian na-

tionalism to be found in the freedom of the soul as well as freedom of the state. That mistakes will be made is to be expected but it is a well-known fact that continental America has been cursed with too much denominationalism. The pendulum may swing too far but in this late age of civilization there are some wholesome tendencies which the authors have not overlooked. We have discovered the great fundamental needs of humanity, in the Philippines as well as elsewhere, and to those we give ourselves assiduously. Toleration and kindly consideration have become great watchwords in the minds of religious leaders. The real missionary spirit has already taken hold of the Filipino Christians and they have their own ambassadors of the cross going far up into the mountains and to the most remote islands of the Archipelago.

A recent, practical demonstration of the United Church in the Philippines is the United Church in Manila. The property was donated by the United Brethren Missionary society. It is a most strategic location to try out a religious experiment. This church site is surrounded by thousands of students coming from all parts of the Islands to the city of Manila for larger preparation. Liberal contributions have been made to this new project by the Filipinos, missionaries of all denominations, and sympathizers in America until at present a modern house of worship, commanding in appearance and beautiful for location, invites Christians of all nations, of all walks of life to tarry for the worship

of Him who is God and Father of all mankind. Perhaps no other place in the world can be found a more cosmopolitan democratic group of Christians

engaged in holy worship.

This volume should claim the attention of every American citizen first because the Islands are now a possession of the United States and secondly because these homogenous folk are trying to free themselves from their native sins and the sins that have been brought in through foreign immigration. A beautiful type of Evangelical Christianity is now to be found among them. May it continue to function with increased fervor until the whole lump is leavened!

A. R. CLIPPINGER, Bishop, Church of the United Brethren in Christ.

INTRODUCTION

The reading public interested in world problems has long needed this volume which gives such an intimate picture of Philippine life and civilization. To one familiar with conditions in the Islands this treatise, though brief, seems a very complete and clear presentation of the basic and historical background from which the modern Filipino people has emerged.

The treatment of the subject is especially significant because it has been written from the standpoint of inside observers which affords an opportunity for enlightenment through the study of Filipino opinions and judgments based on their own analyses of factors entering into the genesis of Philippine civili-

zation and history.

The authors, Miss Avelina Lorenzana and Honorable Camilo Osias, I have known since their early childhood and youth. Both are products of the modern public school system of the Islands in which English is the basic language of instruction. They are both natives also of northern Luzon, coming from that strip of coastal plain along the China Sea known as the Ilocos country.

Miss Avelina Lorenzana after graduation from the public schools continued her college course in the collegiate department of Union Theological Seminary in Manila. While in college she was in charge of the children's department of The United Church Sunday School where her work attracted considerable attention. She was selected by the Philippine Council of Religious Education—the only woman among the seven Filipino official delegates to attend the "World's Sunday School Convention," held in Los Angeles, California, in July, 1928. The Council also suggested that she specialize in religious education for children. She began her specialization work in the National Kindergarten Colaffiliated to Northwestern University, at Evanston, Illinois, in 1928 and 1929, and in Boston University in 1929 and 1930. During her stay in Boston she specialized in curriculum construction planning to attempt the difficult task of preparing indigenous curricula for the Evangelical forces engaged in Religious Education in the Philippines. Miss Lorenzana has travelled widely in the United States presenting on the platform the needs, victories, and program of Christian education in the Islands.

Both Miss Lorenzana and Mr. Osias represented the Philippines in the International Convention of Religious Education held in Toronto, Canada, in the summer of 1930. Both appeared on the speakers' platform to the delight of the vast audiences of religious leaders and educators.

Mr. Camilo Osias has been an educational leader and student of Philippine problems since his graduation from Columbia University in 1910, when he returned to his native land to the task of helping to develop and build the present public school system. He served in the several capacities, of teacher, supervising teacher, academic supervisor, division superintendent, of various provinces, working up through the difficult divisions then being promoted to the position of second assistant director of education, until he reached the office of first assistant director. He then resigned from the public service accepting the presidency of the National University -a private institution with a student body of over 6000. He was elected senator from his home district comprising the provinces of La Union, Pangasinan, and Zambales. While in the Senate he was chairman of the Committee on Public Instruction and of the Committee on Civil Service, and member of the committees on Accounts, Finance, Industry, Labor, and Immigration, Commerce and Communications, Provincial Governments, and Mindanao and Special Governments. He also served as chairman of the Board on Textbooks and member of the Board of Regents of the University of the Philippines.

He is the author of a series of public school textbooks, professional books, and of many legislative enactments in the interest of education and of the nation. After four years in the Senate, he was elected to represent his people in the United States Congress at Washington, D. C., under the title Resident Commissioner from the Philippine Islands. Commissioner Osias has travelled widely in foreign lands. It is a genuine pleasure to commend to all—who would understand world problems—this earnest message from the hearts of these patriotic young Filipino friends, who are ardent participants in the aggressive militant Christian Movement now rapidly gaining momentum among the Filipino people.

H. W. WIDDOES, Missionary to the Philippines since October, 1903.

PREFACE

We love to think that the Philippines is on the eve of a great religious renaissance. The thoughtful study and prayerful meditation which the preparation of this volume required have served to deepen our faith in the Filipino people and strengthen our conviction that they have a great

destiny.

The Philippines is going through a period of transition. There is a new spirit of tolerance in religious matters. Protestants and Aglipayans are pleased to recognize the good that Catholicism has accomplished. Catholics are more readily disposed to acknowledge that the "Aglipay schism and the pressure of the Protestant sects have not been without a quickening influence on Catholicism," that competitive service has been aroused, and that that "competition has served a good end for Catholicism as it has been placed on its mettle." May each branch of Christianity be always on its mettle!

The Filipino people have always felt kindly disposed toward Christianity. At no time in Philippine history has there ever been an organized movement against the Christian religion. During the era of abuses and excesses bordering upon terrorism when feeling ran high against friarism—even then the people were careful to discriminate between the errors of the men of the Church and Christianity itself. Today there are no signs of suspicion, much

resolution:

less of hatred, on the part of the Filipinos, regarding the activities and the program of the Christian churches. On the contrary, there is universal sympathy toward the Christian program and readiness to lend a helping hand and an inclination everywhere to embrace the Christian cause and accept the leadership of Jesus Christ.

The increased prestige of the Christian religion in our country at present is due not only to the spiritual nature of the Filipinos but to the kindlier attitude of the churches and church authorities toward the Filipino people and their national aspirations. The Iglesia Filipina Independiente commonly referred to as the Aglipayan Church, of course, has always identified itself with the Filipino cause. In fact it owes, in a great measure, its unprecedented growth to its having ridden on the crest of the wave of Filipino nationalism. The Protestant missionaries have been "overwhelmingly in favor of independence." The Methodist Church in the Philippines in a recent Annual Conference adopted the following commitment in a formal

"We of the Methodist Episcopal Church of the Philippine Islands, in Annual Conference assembled, put ourselves on record as being in entire sympathy with the national aspiration of the Filipino people . . . And we declare our hearty approval of every constructive effort of the Filipinos looking toward the realization of these national aspirations." The Roman Catholic Church in the Philippines likewise has come to respect the Filipinos' stand. It adopted a policy of Filipinization when the government adopted the policy of Filipinization. Ex-Governor Forbes, speaking of the Most Reverend Michael J. O'Dougherty's becoming Archbishop of the Philippines, said that he "is noteworthy as having been the first American archbishop to align himself in a sympathetic way with the Filipino aspiration for independence." In his work on The Philippine Islands, he said:

"The representatives of the Church seem to have in part at least been won over to the cause of independence, as indicated by the following news item published in the 'Manila

Daily Bulletin,' in 1919:

"Catholic clergy of the Philippines have gone on record in favor of independence according to a resolution signed by the bishops which was submitted at the session of the independence commission yesterday. The bishops promise their cooperation in every way possible to hasten the date when the Islands shall establish an independent government."

The Christian forces must take into account our national resources, material and moral. They must build upon our individual and social heritage. As Dean F. Benitez well said:

"If Christianity, . . . is to be a dynamic force for welfare and happiness, not only of the individual but of our country, it must take

into account not only those traits and aspirations that we have in common with the rest of humanity, but also the history of our people, the institutions that are the products of our society, and the ideals which we, as a people, have learned to cherish and to love."

The Christian Churches of America are generally sympathetic toward the Filipinos and their aspirations. The resolution approved at the thirtieth session of the general Quadrennial Conference of the Church of the United Brethren in Christ held at Lancaster, Pennsylvania, reflects a thoroughly Christian view. The resolution which was unanimously approved reads:

"We believe that the relations of the United States with the Latin-American countries and the Philippine Islands should be conducted along lines of justice and good will, and that the economic resources of the United States when utilized in these countries, should be utilized for the mutual benefit of the peoples concerned, and that these relations should be carefully guarded that there may be no exploitation of the weaker people.

"We believe that it is unchristian for the United States to hold the Philippines under its control without their consent, and that our country should redeem its pledges to the Philippine people to grant them their political independence."

The authors are grateful to the Philippine Council of Religious Education for the privilege of representing the organization at the International Convention of Religious Education at Toronto, Canada, in June, 1930. We appreciate the courtesy and confidence of the officers of the International Council of Religious Education in affording us opportunity actively to participate in its official program. Our personal contact with delegates from different countries of the world, our speaking to the 12,000 in general convention assembled conveying the message of Christian Philippines to the Christian world, and our listening to, and learning from, world leaders of religious thought, gave us a new vision of the power of Christ in human affairs.

We desire to record our tribute to the devout souls, living and dead, who have helped directly and indirectly to make the Philippines the only Christian nation in the Orient; to all the institutions and organizations that have made a contribution to the advancement of Christianity in the Islands, and to the missionaries who have so unselfishly labored to minister to the well-being and happiness of the Filipino people.

Acknowledgment is gratefully made of our indebtedness to the various authors, books, references, and periodicals mentioned in the work; to ever so many friends, women's missionary associations, conferences, and Christian workers and sympathizers who have been most generous in their encouragement; to the various Mission Boards and Christian churches whose examples of unselfish ministry have been an inspiration. We wish particularly to express our gratitude to Bishop Clippinger for encouragement given and the Foreword which he prepared and to Dr. Howard W. Widdoes for valuable suggestions and criticisms and his Introduction.

We are grateful to Attorneys Mauro Baradi and Jose A. de Jesus for efficient and painstaking assistance so cheerfully and generously given through-

out the entire preparation of the work.

If this modest volume will help to do away with creedal bigotry and prevent denominational caste; if it will assist in making clear the problems that confront Christianity in the Philippines; if it will contribute to the great task of deepening the Christianity of Christians, and winning non-Christians toward Christ; if it will serve to emphasize the importance of unifying our forces for a more effective preaching, teaching, and living the message of the loving Christ—if it will do any of these, we shall feel amply repaid.

THE AUTHORS.

CHAPTER I

WHERE THE EAST AND THE WEST MEET

An incalculable harm has been done by the superficial repetition and incomplete quotation of the remarkable poem of Rudyard Kipling entitled "The Ballad of East and West." Many quote the first words:

> "Oh, East is East, and West is West, And never the twain shall meet,"

and go no further. The effect is to give the impression that there is a great gap incapable of being bridged between the East and the West and that there is an irreconcilable difference, if not genuine antagonism, between the peoples of the East and the West.

It is not the common practice to dwell on that part of the same literary masterpiece which merits being stressed because it is the thought that should, in an era of peace and understanding, be more and more emphasized. In fact, the all-important thing in the poem is the sentiment presented in these lines:

"But there is neither East nor West, Border, nor Breed, nor Birth,

When two strong men stand face to face, though they come from the ends of the earth!"

Despite marked differences between the obvious East and the obvious West there exists a fundamental oneness of the true East and the true West. This sentiment of unity should find a responsive chord readily in the hearts of men and women of Christendom.

All spiritual-minded individuals admit in their heart of hearts the existence of a Supreme Being, a Great Spirit, a Divine Providence, one great God. The prayer most widely known and most frequently used, the model prayer which is one of the legacies of Jesus to mankind, begins with the significant words: Our Father. If we but reflect upon the significance of these two precious words and analyze their connotation it must be clear that the human soul reaches out for the expression of an irrepressible longing for the Fatherhood of God. If God is the Father of mankind, His children must of necessity be brethren. More and more, in spirit and in truth, all men and nations must feel, think, and act under the inspiration of the essential oneness of the East and the West. Individuals and peoples must live more and more in the spirit of the fatherhood of God, the brotherhood of men, and neighborliness among nations.

The Philippines is in very truth the meeting place of the East and the West. Standing like a string of pearls in the midst of the Pacific the seven thousand islands and more which constitute the Philippine Archipelago stand at the crossroads of the highways of commerce and the currents of the world's cultures

and religions. Oriental in its setting, the Philippines has received the impact of the greatest civilizations of the Orient and the Occident. It is, therefore, to be hoped that this modest work on Christianity in the Philippines will be of interest to peoples

of both hemispheres.

The world generally hath sore need of greater and better understanding. The East needs to know more of the West and the West needs to know more of the East. There is lack of true information and an abundance of misinformation regarding both the East and the West for neither has sought seriously and conscientiously to fathom the true psychology and the real philosophy of the other. One is tempted at times to advance the statement that the East knows more of the West, than the West of the East.

PURPOSE OF VOLUME

The present volume undertakes in a modest way to help bring about a closer relation and friendlier understanding between the East and the West. It is an attempt to depict in an elementary way the idealism and spirituality of the Filipino people who have received a heritage of knowledge, of culture, and of civilization from both the Orient and the Occident. It is an endeavor to portray the religious progress of the people of the Philippines especially in relation to Christianity. It is a discussion of the Christian movement and its influences that have

materially affected the outlook of the Filipinos upon life, with a certain degree of emphasis upon the more recent religious impact of evangelical Christianity. It is hoped that this discussion may help create increased interest in the development of Christianity as a vital force in life.

MAIN THESES

Throughout this study the following theses have been the guiding principles:

1. Fundamentally, there exists a spiritual unity

of mankind.

2. There is imperative necessity to maintain and cultivate a proper spirit of freedom in religion.

3. Religion must be a vital part of an integral

and an integrated individual and social life.

4. It is highly important to stress spirituality

in a world fast becoming materialistic.

5. Believing that God in His infinite wisdom ordained that every nation should contribute to the common heritage of humanity, we maintain that the Filipino people have a contribution to make to the enrichment of Christianity as the universal religion in the spiritual life of the world.

It has been our endeavor to have such thoughts as these permeate the entire work from cover to cover.

The present volume, undertaken as a labor of love, is an attempt to share what has been inspired by the spirit of the Master. It is an outgrowth of the conviction that the greatest contribution of

Christianity to the Philippines lies in (1) popularizing, vitalizing, and deepening faith in God as a common Father, (2) converting individuals to accept Christ as a personal Savior, (3) fostering belief in the immortality of the soul, (4) promoting the recognition of the Bible as the textbook of Christianity, (5) teaching the Ten Commandments, the sermon on the mount, the golden rule, and other tenets of more or less universal acceptance, as the basis for an adequate code of ethics and morals, and (6) making religion function in social service.

It is prayerfully hoped that these ideas, ideals, and principles in one form or another find expression

in this work.



CHAPTER II

THE PHILIPPINES AND HER PEOPLE

We shall in this chapter furnish some information about the Philippines and the Filipinos which will serve as a background for a proper discussion of the introduction, the growth, and the prospects of evangelical Christianity in the islands.

PHILIPPINE LEGENDS

This old legend is an early attempt to explain the origin of the Islands. It is said that once upon a time there lived a great big giant named Angngalo and his great big wife named Aran. Angngalo was so tall that his head used to touch the sky. Seeing that the land where he lived was all a flat plain, he grew tired of the monotony of the scene. He therefore decided to change and beautify it.

Taking a large crowbar he started to dig. He continued digging for days and days. He piled up what he had dug and where he did a good deal of piling we now have the mountains. The pieces of earth that fell between his large fingers became the

hills.

Then it began to rain and it rained in torrents for weeks as only it can rain in the tropics. Water filled the holes which Angngalo had dug. The little holes that were filled became the ponds, the larger ones became the lakes, and the still larger ones became the seas.

Now we will tell how the sea became salt. This story is not at all like the common ordinary story of a ship that was sailing on the sea equipped with a machine that ground salt, and which kept grinding until the ship was so loaded with salt that it sank, thus making the sea salt. No, this is a little different story. Angngalo and Aran had two daughters. Like their father and mother they were very large. When they became older and full grown, as girls are wont to do, they became curious of other parts of the world and wanted to find out more about it. From day to day they kept asking permission from their mother to let them go on a trip. The mother, finally consenting, gave each a bundle of rice and salt for their journey.

The daughters after a sad farewell left home carrying their provisions on their heads. While wading through the waters one of them stubbed her toe against a rock and stumbled. The provisions she carried fell and the rice became wet and the salt was dissolved and ever since then the sea has been salt.

Another legend tells of the origin of the sun and the full moon. We shall tell this story gathered from the mountaineers of the Philippines often referred to as the Igorrotes. A farmer went out to the field to work. When he came back after the day's work he found his wife still pounding the rice they needed for supper. The husband picked up a long pestle and helped her pound the rice. In the

meantime the wife prepared the fire and the earthen pot where the rice was to be cooked. Every time the man raised his pestle he hit the sky. This made him angry so he shouted "I wish the sky were not so low." This angered a spirit who commanded the sky to go up high and as the sky went up, with it went the fire and the pot. The fire became the sun and the pot became the full moon.

A supplementary legend, which incidentally shows the essential unity and homogeneity of the Filipinos, gathered from among the Southerners often referred to as the Moros, speaks of a similar incident but goes further and shows the origin of the half moon and the stars. It is the same story of a husband and wife living on a farm and pounding rice. The woman before starting her work took out the comb from her hair and removed her beads and hung them up on the sky and as the sky went up, with it went the comb and the beads were scattered. The comb became the half moon and the beads became the stars.

In this series of legends we have a sort of Philippine version of the Genesis story of creation.

The Philippines is a group of islands lying wholly within the tropics having an aggregate area of about 115,000 square miles. In size they are equal to the state of New York and all of the New England states combined. They are about as large as Ecuador of South America, the United Kingdom, Norway or Italy in Europe.

A better and more graphic idea of the size of the

Philippines and its population may be gained by a comparison with some of the other Christian countries of the world:

TABLE SHOWING THE AREAS AND POPULATION OF THE VARIOUS CHRISTIAN COUNTRIES OF THE WORLD AS COMPARED WITH THE AREA AND POPULATION OF THE PHIL-

IPPINE ISLANDS

	Area in sq.	Area in			
Names	Kilometers	sq. Miles	Population		
NORTH AMERICA					
Alaska	1,530,389	590,884	55,036		
Canada	9,659,832	3,729,665	8,788,483		
Costa Rica	59,570	23,000	463,727		
Cuba	114,384	44,164	2,900,000		
Dominican Republic	50,070	19,332	897,405		
Guatemala	125,071	48,290	2,119,165		
Haiti	26,418	10,200	2,000,000		
Honduras	119,787	46,250	650,000		
Mexico	1,987,043	767,198	14,007,970		
Newfoundland and					
Labrador	421,477	162,734	267,330		
Nicaragua	127,428	49,200	638,119		
Panama	83,864	32,380	401,428		
Salvador	18,712	13,176	1,700,000		
United States	7,839,383	3,026,789	*105,710,620		
SOUTH AMERICA					
Argentina	2,987,353	1,153,418	9,000,000		
Bolivia	1,332,801	514,595	2,820,119		
Brazil	8,483,571	3,275,510	30,645,296		
British Guiana	231,753	89,480	297,691		
Chile	750,657	289,829	3,754,723		
Colombia	1,141,791	440,846	5,855,077		
Dutch Guiana	119,295	46,060	113,181		
Ecuador	300,440	116,000	2,000,000		
French Guiana	82,880	32,000	49,009		
Paraguay	507,640	196,000	1,000,000		
Peru	1,382,842	533,916	4,620,000		
Uluguay	186,925	72,153	1,494,953		
Venezuela		398,594	2,411,952		
* Continental United St	tates.				

1	Area in sq.	Area in	
Names I	Kilometers	sq. Miles	Population
EUROPE			
Austria	79,684	30,766	6,131,445
Baltic States	177,933	68,700	5,113,731
Belgium	30,417	11,744	7,684,272
Bulgaria	105,299	40,656	4,861,439
Czechoslovakia		54,264	13,595,816
Denmark	43,017	16,609	3,267,831
Finland	387,428	149,586	3,367,542
France		212,659	39,209,766
Germany	474,957	183,381	59,857,283
Great Britain	229,841	88,745	42,767,530
Greece	108,606	41,933	5,477,077
Hungary	92,344	35,654	7,840,832
Ireland	84,394	32,586	4,390,219
Italy		117,982	38,835,747
Jugoslavia	247,676	95,628	11,337,686
Netherlands	32,587	12,582	6,841,155
Norway	323,657	124,964	2,646,306
Poland	386,019	149,042	26,886,399
Portugal		35,490	6,032,991
Rumania	316,710	122,282	17,393,149
Spain	504,517	194,783	21,347,335
Sweden		173,035	5,903,762
Switzerland	41,377	15,976	3,880,320
ASIA			
PHILIPPINES	296,192	114,360	†10,314,310
			‡13,000,000
Australia	7,704,165	2,974,581	5,436,794
New Zealand	268,274	103,581	1,218,270

(From INTERMEDIATE GEOGRAPHY by Miller & Polley, Appendix, page iii, Table IX.)

† Census of 1918.

‡ Present.

The Philippines is blessed with rich natural resources, agricultural, mineral, and forestal. There are mines of gold, silver, lead, zinc, copper, sulphur, iron, coal, petroleum, manganese, and asbestos. The forest resources are among the country's most valuable resources. The monetary value has been

estimated at P800,000,000. The direct and indirect value of the forests is, of course, immeasurable. The forests conserve moisture and contribute to the fertility of the soil; besides they have additional value for the shade which the trees furnish and the beauty which they lend to the landscape. With a soil whose fertility is unexcelled, it is natural that agriculture should be the basic industry of the Philippines. The principal agricultural products of the country are rice, corn, sugar, coconut, tobacco, hemp, and tropical fruits and vegetables. Cattle raising is carried on especially in the islands of Masbate, Mindoro, Marinduque, and Mindanao. Fish abound in the bodies of salt and fresh water in and about the islands.

The Philippines has a wet and a dry season. Contrary to current impressions abroad, the climate is by no means oppressive. In fact, it is generally balmy and springlike, never going to the extremes. The country does not have the severe cold of winter nor the oppressive sultry heat of summer. And there are cooler parts of the Philippines like the Mountain Province in Luzon where the ideal summer resort, Baguio, is situated. Here the temperature seldom goes below 50° F. or rises above 75° F. This variety of climate makes the Philippines the land of palm and pine.

THE FILIPINOS

The Filipino people essentially belong to the brown race, one of the five primary races or colors of the world. It is roughly estimated by Stoddard in his Rising Tide of Color that of the population of the world in 1920 numbering about 1,700,000,000, approximately 550 million people belong to the white color, 500 million to the yellow color, 450 million to the brown color, 150 million to the black color, and 50 million to the red color. At present the Philippines has a population of approximately 13 million.

The Filipinos are for the most part of Malay origin. The early inhabitants who came from the Malay peninsula and round about, brought with them the early culture and civilization common to Asia during that epoch. It is such a people essentially that Magellan and his companions found when the first Europeans visited the Islands in 1521 and took possession of them in the name of Spain. Basing the estimate upon the density of population in several other countries, the Philippines can comfortably provide a home for about fifty million people.

SOCIAL LIFE OF THE FILIPINOS

The Filipinos are a family loving people. Family ties are strong and it should be one of the purposes of religion to strengthen this feature of Philippine life for the family is the basic social unit.

Life in the Philippines at present is essentially rural. The social organization consists largely of inhabitants who are home-owners and land-owners. According to the official census of 1918, out of the 1,955,276 farms, Filipinos owned 1,946,579; Americans, 2678; Europeans, 950; Asiatics, 1612; and other nationalities, 3457. This feature of life in the Islands is a guarantee of stability and happiness and those imbued with Christian ideals should labor heroically to prevent the impact of the materialistic phase of Western civilization becoming corrosive to Filipino family and community life.

The Filipinos, like other peoples, have their favorable traits and qualities and their defects. Among the virtues recognized by impartial observers are those of hospitality, courtesy, devotion to family ties, and we may add, courage, idealism, and spirituality. Among the unfavorable qualities that have been mentioned are their tendency to indolence and a propensity for gambling. It should be the task of religious workers to conserve the good in Philippine life and to improve the weaknesses observed.

One feature which has merited universal commendation is the high place which the Filipino woman occupies in Philippine life. Writers and observers from the earliest days to the present have been almost unanimous in their recognition of the great role played by the Filipino woman in all phases of life.

James A. LeRoy in *Philippine Life in Town and Country* expressed his views of the Filipino woman in these words:

". . . the position of woman in the Philippines is not that typical of the Orient. If we

may not say that the Philippines are not at all oriental in this respect, at any rate it is perfectly safe to say that in no other part of the Orient have women relatively so much freedom or do they play so large a part in the control of the family or in social and even industrial affairs."

Elliott in The Philippines to the End of the Military Regime quotes approvingly the opinion of William G. Palgrave, British Consul at Manila from 1876 to 1878, who found the natives distinguished for an "inbred courtesy, equally diffused through all classes high or low, unfailing decorum, prudence, caution, quiet, cheerfulness, ready hospitality, a correct though not an inventive tact and a marked tendency to ancestral worship."

FILIPINO MORALS

Charles Edward Russell in The Outlook for the Philippines gives the following testimony on Filipino morality:

". . . in my observation no other people have a more rigid code of personal morality in the sex relation. Even their enemies admit this of them. As a class the Filipino women are singularly modest; one with any apparent fancy for flirtation is as rare as snowballs; invariably they go along the street with eyes straight before them and most of them with aspect so severe one can hardly imagine the

man bold enough to attempt the least familiarity. Evidently the chastity of women is no merely nominal thing; according to the records, about two-thirds of the courtesans in Manila are aliens. In a tropical people a high ethical standard of this order is the more astonishing."

We shall quote from the census a pertinent discussion of the same subject:

"The changes for the better are especially noticeable in the Filipino woman. She has been and is being taught to be a good teacher, a solicitous nurse, a woman of society, and a resourceful wife. Not content to confine her talents to these lines of activity, she goes further and devotes her time and intellect to higher duties, studying pharmacy, medicine, and law. Before the advent of modern civilization she was already known as a loving daughter, a helpful wife, an unselfish mother. The present method of education gave her a broader view of life and greater usefulness to her fellow-beings. All these she acquired without sacrificing her natural sweetness and lofty sentiments. It is a remarkable fact, undoubtedly attributable to the Christian religion, that she occupies a most unique and dignified position in the community. Not only in the home does the Filipino woman occupy an enviable position, but also in society, where she is treated with respect and courtesy. An educated Filipino always yields the first place to her. She is considered as an equal by her husband and is

generally the treasurer of the household. Her obedience and unselfish love for her husband and family give weight to her opinion on matters affecting the household and even the business or profession of her husband. In this connection we may say that the Filipino family is founded on love sanctified by Christian teaching, which produces the sublime sentiments of self-denial, protection, and gratitude that are the basis of the juridical relations between husband and wife, and parent and child."

One of the Philippine Resident Commissioners testifying before the House Committee on Immigration and Naturalization, when the bill to exclude Filipinos from the United States was under discussion, adduced the official data in reply to charges against the alleged immorality of Filipinos:

DATA ON CRIMES AGAINST CHASTITY

Crimes against chastity	1912	1918
Adultery	445	452
Rape and unchaste practices	379	300
Abduction	215	185
Seduction and corruption of minors	187	60
Bigamy and public scandal	23	13
		-
Total	1249	1010

Likewise he proved, by figures showing prisoners confined in the different penal institutions of the Philippines, the comparatively low criminality in the Islands. In 1924 there were 6593 prisoners; in

1925, 6421; in 1926, 7227; in 1927, 8104; in 1928, 8510. These demonstrate that for the period from 1924 to 1928 there were but from 59.2 to 67.5 prisoners per 100,000 inhabitants in a country with a population of 13,000,000.

GOVERNMENTAL ORGANIZATION

When the first Europeans reached the Philippines they found settlements, villages, and small towns. The organization was based upon the "barangay" system. A barangay was a group with a recognized head or leader known as "cabeza de barangay." It was upon this social and political organization that the Spaniards built the governmental system they implanted in the Philippines.

From the brief of the Philippine Delegation presented to the Senate Committee on Territories and Insular Affairs in the course of hearings on Independence measures we reproduce two brief paragraphs dealing with this early beginning of governmental organization:

"The 'barangay' was an enlarged family social organization. The early ideas of government of the inhabitants of the Islands were derived from their government of the family and of this larger social group. From these ideas and ideals of democratic life, of law and order, and of social cooperation for mutual protection and social progress were evolved.

"When early in the sixteenth century the

Spanish rulers established the local, provincial, and central governments, they built upon a foundation already developed by the native inhabitants in their pre-Spanish existence. With but slight modifications the representatives of the Spanish flag started a governmental machinery which developed with the years of the long Spanish occupation. From a background of governmental experience, where the old served as social, and political leaders, the municipal government, with the "gobernadorcillo" or petty governor as the head, and the provincial governments, with their respective officials, ensued."

With the coming of the Americans a military government was first established. This was superseded by a civil government recognizing in their essential elements the old political divisions of municipalities and provinces. The Philippine government consists of three divisions: municipal, provincial, and insular. The evolution of the Philippine government under American rule was through three stages. The first was one which may be said to have been a government completely of American control. The second was a government of Americans assisted by Filipinos. The third is the present which is essentially a government of Filipinos assisted by Americans.

PRESENT STATUS

After the Spanish regime of three hundred and seventy-seven years' duration, the Philippines came

under the control of the United States. From the beginning of American rule the Filipinos have been repeatedly promised and have been led to believe that America came not for the purpose of conquest but for liberation. Over three decades have elapsed and the Philippines still continues to be dependent despite the promises made and the continuous and insistent demand for a more definite status of the Islands and for a final settlement of the Philippine problem.

It is not commonly known in the United States that the Filipinos with their present status or rather lack of status are practically a people without a country which they can call their own. Justice Malcolm in The Government of the Philippine Islands describes the anomalous situation graphically in this wise:

"From a negative standpoint the Philippines occupies a relation to the United States different from that of other non-contiguous territory; not a foreign country; not sovereign or semisovereign; not a state or an organized, incorporated territory; not a part of the United States in a domestic sense; not under the Constitution except as it operates on the President and Congress; and not a colony. The Filipinos are neither aliens, subjects, nor citizens of the United States.

". . . As one keen observer has said, the government of the Philippine Islands is a government foreign to the United States for domestic purposes—a position midway between that of being foreign territory absolutely and domestic territory absolutely.

"The status of the Philippines, moreover, is temporary and changing—present autonomy leading to future complete independence."

The Filipinos are not and cannot be American citizens. Neither are they citizens of a free state. Fortunately for both America and the Philippines, the supreme objective is to set up a Philippine Republic free and independent. This will be a happy culmination of the American occupation seemingly conceived in Christian idealism. And when that happy event shall come, we believe that there shall be a new spiritual reawakening which will culminate in the Filipinos fulfilling more adequately than possible at present the mission which Providence has for them in the Christian world.

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CHAPTER III

PRE-AMERICAN CULTURAL AND SPIRITUAL BACKGROUND

Students of Philippine life and institutions have expressed admiration for the progress attained by Filipinos in recent years. Many believe that the culture which is prevalent in the Philippines today is of recent origin. Some indeed think that it dates back to the time when America took possession of the Islands. Such impressions are clearly contrary to facts. It should prove, therefore, healthful and enlightening to present at this juncture the cultural and spiritual background of the Filipinos before American occupation.

LIFE OF EARLY INHABITANTS

The early inhabitants of the Philippines had their culture and civilization. They brought with them their heritage from their Malayan ancestors. They had alphabets and systems of writing of their own. They used tools and utensils in common use by people of southern Asia. They had early trade relations with the Chinese and with peoples round about.

In a historical study by Dr. T. H. Pardo de Tavera published under the title Reseña Historica de Filipinas desde su Descubrimiento Hasta 1903, it is stated that the early alphabet widely used consisted of seventeen letters, three of which were vowels, and that even in those early days the people had some books written on leaves or barks of trees, recording songs, formulas for enchantments or ceremonies and probably the history of their travels, wars, and national events. The author also says that the people of the better class had houses constructed on pillars of wood so that the elevation of the floor occupied by them was sufficiently high to enable the servants to live beneath on the ground floor. Light vinegar and beverage were made from palms.

Continuing, Tavera said:

"They cultivated the soil planting rice, sweet potatoes and other tubercles or root crops and they knew how to make instruments appropriate to husk the palay or unhulled rice, separating the grains clean and polishing it in a mortar.

"They manufactured various kinds of boats or sailing vessels, fishing instruments and weapons; they engaged in weaving from fibers of abaca or hemp, pineapple, cotton, and silk which came from China; they knew the art of embroidery, and made sculptures which represented their ancestors whom they called anitos. They worked with silver, gold, and copper to make jewelry, adornments of their weapons, and wire. They traded taking their products to other barangays, on land or water, and they used to gather in special places where, as it

was their custom, they did their marketing. Their articles of commerce were rice, fish, birds, cloths, fruits, weapons and some articles of copper and porcelain of Chinese origin, wooden plates, effecting their transactions as media of exchange in the absence of money. The gold dust often served as a medium of exchange of the most stable value."

It is natural that through their contacts among themselves and with those from other countries, cultural and spiritual progress should arise. It was upon fertile ground thus that the Spanish colonizers and administrators developed a social and educational system during the centuries of Spanish rule.

EARLY CULTURAL AND EDUCATIONAL DEVELOPMENT

There is little knowledge outside of the Philippines of the real educational development during the Spanish epoch. Manila holds the honor of having the oldest university under the American flag for the University of Santo Tomas was founded in 1611 while Harvard reputed to be the oldest university in the United States was founded in 1636. Besides this venerable institution of higher learning, various colleges and schools were established at a comparatively early date.

It is illuminating to reproduce part of the statement presented by one of the Resident Commissioners from the Philippines before the Senate Committee on Territories and Insular Affairs at the recent Independence Hearings:

"... We developed various colleges during the Spanish period. We had the College of San Jose (founded in 1601), besides the University of Santo Tomas. We had Conciliar Seminaries; we had the College of San Juan de Letran; the Municipal Atheneum of Manila; the Nautical Academy; the Academy of Drawing and Painting; the School of Commercial Accounting and of Languages; we had normal schools; we had schools for women; and we had other schools, such as the Royal College of San Felipe de Austria; the College Seminary of San Felipe; the School of Agriculture; the School of Arts and Trades; the Military Academy; and various girls' schools.

"When the educational decree was issued by His Royal Highness, the King of Spain, in 1863, a nation-wide system of public education was inaugurated in the Philippine Islands. This decree went into effect in 1865. Any American who was in the Philippine Islands thirty years ago will bear me out when I say that when the United States went there she found a school for boys and a school for girls in every municipality. Many of the schools that are in existence today are nothing but the reconstructed school buildings that were utilized in Spanish times. I have been connected for twenty years with education, Mr. Chairman, and I think I know something about this phase of the

question. There is a lack of true knowledge in this country regarding the cultural situation in the Philippines, and I like to bring to your attention the facts.

"Toward the third quarter of the nineteenth century there were already in the Philippine Islands, 1016 schools of elementary instruction for boys and 592 for girls, or a total of 1608. This is from the Manual del Viajero, published in 1877. Señor Cavada, in 1870, in a work entitled Historia Geografica, Geologica y Estadistica de Filipinas (Manila, 1876), shows that in Luzon there were 657 boys' schools and 439 girls' schools, or a total of 1096 schools; in the Visayas, 325 boys' schools and 317 girls' schools, or a total of 642 schools; and in Mindanao, 22 boys' schools and 19 girls' schools, or a total of 41 schools, giving a grand total of 1779 elementary schools in the Philippine Islands."

INTRODUCTION OF CHRISTIANITY

With the establishment of Spanish domination in the Philippines, Christianity was introduced. Spain, as all know, was under the control of the Roman Catholic faith. It was but natural that this branch of Christianity should have accompanied her rule in her colonies. In fact, the religious and missionary motive was a strong and dominant factor in the Spanish program of colonization. It can in truth be said that the cross was more powerful than the sword in the Spanish conquest of the Philippines. Religion as an important element in Spanish colonial policy was manifested in Magellan's trip of discovery. When he and his followers who included a priest stopped at the little island of Limasawa on Easter day, March 31, 1521, mass was said. It is interesting to read the account of Pigafetta, the historian, who was a member of Magellan's party of the first mass ever said on Philippine soil. We quote from the English translation of Pigafetta's work by J. A. Robertson published under the title "Magellan's Voyage Around the World":

"Early on the morning of Sunday, the last of March, and Easter day, the captain-general sent the priest with some men to prepare the place where mass was to be said; together with the interpreter to tell the king that we were not going to land in order to dine with him, but to say mass. Therefore, the king sent us two swine that he had had killed. When the hour for mass arrived, we landed with about fifty men, without our body armor, but carrying our other arms, and dressed in our best clothes. Before we reached the shore with our boats, six pieces were discharged as a sign of peace. We landed, the two kings embraced the captaingeneral, and placed him between them. went in marching order to the place consecrated, which was not far from the shore. Before the commencement of mass, the captain sprinkled the entire bodies of the two kings with much water. The mass was offered up. The kings went forward to kiss the cross as we

did, but they did not offer the sacrifice. When the body of our Lord was elevated, they remained on their knees and worshipped Him with clasped hands. The ships fired all their artillery at once when the body of Christ was elevated, the signal having been given from the shore with muskets. After the conclusion of the mass, some of our men took communion. The captain-general arranged a fencing tournament, at which the kings were greatly pleased."

Wherever mass was said after that, the early inhabitants were impressed with awe and admiration by the religious ceremonies. The spiritual appeal was effective. In fact early accounts report that as many as 800 were baptized at one time in Cebu.

Too much tribute cannot be given indeed to those early missionaries and Christian leaders, whose fervor we of today might well emulate, which led them to forget the difficulties and undergo the risks and dangers attendant upon those early journeys and voyages in ill-adapted vessels, all for the purpose of winning souls to God in accordance with the living faith which inspired their every effort. They were earnest men, veritable servants of God, true to their vows of holiness, chastity, and poverty.

CATHOLIC ORDERS AND THEIR INFLUENCE

Practically every expedition included some representative of the Church. The very ruler in Spain was referred to as His Catholic Majesty. The

Church and the State were working hand in hand. Various Catholic orders sent their representatives. From the *Estadismo* by Martinez de Zuñiga, we learn the dates of the first arrivals of the various orders. The Franciscans first arrived in the Philippines in 1577; the Jesuits, in 1581; the Dominicans,

in 1587; and the Augustinians in 1606.

The various religious leaders exerted a mighty influence upon all phases of Philippine life. Indeed, at the early period they had a relative standing and influence in their communities which they can never again hope to have. The priests were not only the spiritual guides in the community, but they even intervened in governmental affairs and other activities. Drunk with power, they later committed abuses until finally a reaction set in which led to a decided decline in their influence.

When the religious corporations had become economically intrenched, when they had acquired great tracts of land and the ecclesiastical authorities apparently had become more political and materialistic, the friars became insolent and domineering. Discontent was aroused. Their persecutions and intrigues became irksome to the people. All this finally led to the series of revolutions recorded in Philippine history which were calculated to bring about reforms and finally separation of the Philippines from Spain. It is not the purpose here to revive wounds which fortunately have been healed but truth requires that these facts be recorded for a proper appraisal of the strength and weakness of

Christianity in the Philippines as sponsored by the Roman Catholic Church.

PICTURE OF TYPICAL PHILIPPINE TOWN

In order to give a more adequate idea of the extent of the influence exerted by Spain, we shall give a picture of the ordinary Philippine town, one which in its essential elements fits almost every town in the provinces. The ordinary visitor notices upon entering a town that there is at the center a public plaza or square. On one side is the old "tribunal" or government building and on the opposite side, a school for boys (escuela de niños) and a separate school for girls (escuela de niñas). The most prominent buildings on another side are the church, the tower, and the convent usually the largest to be found in a town. Such a picture, with certain changes and improvements, still exists. It is an eloquent proof of the prominence of the church and religion in Philippine community life. In fact, the Filipino people during the Spanish regime and even today may be said to be a people essentially religiously minded.

James A. Le Roy in his Philippine Life in Town and Country, pp. 50-51, states:

"The church is still the chief social center of the Philippine town, though not in so exclusive a sense as it was in former days. The celebration of the patron saint of the town, with elaborate bamboo and wood arches, lantern parades by night, theatrical performances, etc., on the side of lav amusements, was formerly the one great event of the year, and still is in some towns. At high mass on every Sunday there were gathered into the church or about it nearly all the population of the center of population, together with many who might have crossed rivers or come some miles by road from the outlying barrios. The principalia exercised jealously the privilege of occupying seats of honor at the center of the church (perhaps becoming the targets of sermons preached in the too often garbled form of the native dialect which the friar-priest cherished as a proud evidence of his erudition), the rest of the congregation standing or kneeling on the not too clean floors of wood or stone. On some of the saints' and other holy days the thoughts and interests of the population would be concentred upon the church still more than on Sundays, and penitences, fastings, burials, and weddings all helped to give the padre the reins over the social life and thought of the village. During the week, his dwelling, called in the Philippines the convento, was commonly the place of consultation for high and low, on matters political, social, and personal; and in the confession-box at the church was completed the chain of conditions which drew practically every family in a town into close subordination to one socioreligious standard. Under the new regime, the schoolhouse is tending more and more to become the social center of the village or barrio. Aside from the positive features of the new educational programme in the islands, whereunder the . . . school-teacher tends to assume in some ways the position of the Spanish friar as social director, religious conditions are working indirectly toward the same end."

This same author wrote that "essentially, the Philippines was a spiritual colony of Spain" and that "it was in this respect that in the earlier years Spain did the greatest good. . . ."

It would not be quite accurate, of course, to imply that Spain maintained the Philippines entirely for the Christian "purpose of converting souls." With the religious questions were connected commercial aims, and political ambitions. This work, not being a critical treatise of the evils and weaknesses of Spain's rule—and there were many of them—will not dwell too much upon them. It is pleasanter at this point to recall those things wherein Spain may be said to have contributed to the improvement of Philippine life. Allusions have already been made to the cultural contribution made by Spain and the establishment of schools of various kinds in the different parts of the Philippines.

Other benefits may be mentioned. Spain laid the foundation for an improved governmental organization upon which Americans and Filipinos have built during the last three decades of cooperation. She has done something to foster agriculture and trade. Students of Philippine history will not fail to remem-

ber the old galleon trade between Acapulco, Mexico and Manila.

Besides, practically all works of charity were undertaken by the Sisters of Mercy. One of the best hospitals in existence today, that of San Juan de Dios, was founded upon the initiative of the brotherhood of Santa Misericordia or Holy Mercy in 1596. This hospital in Manila, indeed, was the first in the Far East. Other hospitals, charitable institutions and orphanages were also established. Mention of the few of the most important will suffice. In 1577, the Military Hospital of Manila was founded; in 1578, the Hospicio de San Pascual and San Lazaro Hospital: in 1590, the Hospital of Los Baños, Laguna; in 1591, the Hospital of Cavite or the Holy Ghost Hospital, Cavite; in 1602, the Hospital of Antipolo; in 1630, the Hospital for Sangleves or Chinese; in 1724, the Hospital of San Gabriel, Binondo; in 1742, the Hospital of Zamboanga; in 1810, the Royal Hospicio de San Jose; in 1850, the Leper Hospital, Cebu; in 1882, the Asylum for Orphan Girls, Mandaloyong; and in 1885, the Asylum for Orphan Boys, Tambobong. Spain was somewhat of a pioneer in works of social service and charity.

Other services will be mentioned in subsequent chapters.

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CHAPTER IV

THE PHILIPPINES AND THE CHANGE OF SOVEREIGNTY

With the roll of the years, a train of abuses and excesses crept into Spanish administration of Philippine affairs. A regime which started well enough with the most benevolent of intentions gradually became distinctive for its rapacity and avarice. The continued imposition of tribute upon the masses; the evils of trade monopoly; the unfair dealings of the encomenderos; the oppressive tactics of governmental authorities; the amassing of money, land, and other property holdings by the religious corporations; the torturing and imprisoning of innocent victims; the exile and execution of Filipino leaders all these combined to develop disaffection among the inhabitants against foreign rule. Consequently the thinking nationals strengthened their union and coordinated their forces to secure some measure of relief and, if possible, bring about thorough-going reforms in the government and the church.

FILIPINOS FOR REFORMS

The conservative leaders of the Islands exhausted all peaceful and lawful means to effect changes. Filipinos of vision in the Islands and in Spain labored to prevent repressive and oppressive measures which were fast becoming unbearable. Some of the greatest Filipinos in history, among them Lopez Jaena, Del Pilar, Luna, Tavera, and Rizal while in Europe banded themselves together and in season and out of season by means of the press and in person, sought to arouse the liberal thinkers of Spain that they might see the folly of alienating and antagonizing the Filipino people. At times they saw rays of hope, especially during the brief period when Spain changed from a monarchy

to a republic.

This change at Madrid had its repercussions in the administration of the colonies. Governor La Torre was sent to the Philippines with his ideals and principles of liberal government. He was received with open arms by the people of the Philippine Islands. By his pronouncements and by his conduct he demonstrated that he believed thoroughly in the principles of equality, fraternity, and liberty. Concessions were made: liberal treatment was accorded. The Filipinos were given representation in the legislative body of Spain known as the Cortes. This republican regime, however, was of short duration. State officials and ecclesiastical authorities did not welcome so liberal a governor as La Torre nor his democratic methods. Even before Spain again became a monarchy, new clouds were hovering over the Philippines. Reactionary forces set in; La Torre was displaced by a ruthless and autocratic governor in the person of Izquierdo. The state

officials and the friars in the Islands became abusive while the Filipinos began to lose hope in Spain's promises. They clearly comprehended the meaning of this triumph of despotism and its lust for power.

The Filipinos became more determined in their demands. They made clear what reforms they most

desired. Among these were:

"1. Expulsion of the religious orders or at least dissolution of the monasteries.

- "2. Representation of the Philippines in the Spanish Cortes.
- "3. Application of true justice in the Philippines, equally for the national and the Spaniard. Identity of laws between Spain and the Philippines. Participation of Filipinos in the chief positions of the civil administration.
- "4. Readjustment of property of the parishes, and of taxation in favor of the nationals.
- "5. Proclamation of the individual rights of the national and freedom of the press and of assembly."

These succinctly summarize the program of reforms advocated by the Filipinos during the nineteenth century.

As late as 1899, Rizal, the greatest Filipino hero and martyr, and his associates were unceasing in their efforts to expose the evils of Spanish rule in the Islands. They tried to inform the people of Spain of the true facts, seeking to avoid matters developing into a situation that would end in despair and later in desperation. With a prophetic eye that year, Rizal wrote:

". . . the Philippines will remain Spanish, if they enter upon the life of law and civilization, if the rights of their inhabitants are respected, if the other rights due them are granted, if the liberal policy of the government is carried out without trickery or meanness, without subterfuges or false interpretations.

"Otherwise, if an attempt is made to see in the Islands a lode to be exploited, a resource to satisfy ambitions, thustorelieve the sovereign country of taxes, killing the goose that lays the golden eggs and shutting its ears to all cries of reason, then, however great may be the loyalty of the Filipinos, it will be impossible to hinder the operations of the inexorable laws of history. Colonies established to subserve the policy and the commerce of the sovereign country, all eventually become independent"

Continuing their peaceful and lawful methods of attaining reforms, it gradually became more and more evident to the Filipinos that their petitions were falling upon deaf ears. Those in the seats of the mighty tightened the reins. More and more frequently they resorted to inquisitorial practices. Persecution, imprisonment, execution were the order of the day. Time after time the Filipinos of promise were either exiled or shot. Not even Filipino priests were spared. Fathers Burgos, Gomez, and

Zamora were among the many who were imprisoned, tortured, and executed. To the memory of these three martyred Filipino priests, Rizal dedicated his novel *El Filibusterismo* and his dedicatory words are significant and touching:

"To the memory of the priests, Don Mariano Gomez (85 years old), Don Jose Burgos (30 years old), and Don Jacinto Zamora (35 years old). Executed in Bagumbayan Field on the twenty-eighth of February, 1872.

"The Church, by refusing to degrade you, has placed in doubt the crime that has been imputed to you; the Government, by surrounding your trials with mystery and shadows, causes the belief that there was some error, committed in fatal moments; and all the Philippines, by worshiping your memory and calling you martyrs, in no sense recognizes your culpability. In so far, therefore, as your complicity in the Cavite mutiny is not clearly proved, as you may or may not have been patriots, and as you may or may not have cherished sentiments for justice and for liberty, I have the right to dedicate my work to you as victims of the evil which I undertake to combat. And while we await expectantly upon Spain some day to restore your good name and cease to be answerable for your death, let these pages serve as a tardy wreath of dried leaves over your unknown tombs, and let it be understood that every one who without clear proofs attacks your memory stains his hands in your blood!"

There were some even during this reign of greed who still hoped against hope. The "Liga Filipina" which owed its organization to the genius of Rizal had for its aims:

"I. The unifying of the Filipinos into a body compact, vigorous, and homogeneous.

"2. Mutual protection in times of need and

difficulty.

"3. Defense against all violence and injustice.

justice.

"4. The development of instruction, agriculture, and commerce, and

"5. The study and application of reforms."

FOR SEPARATION AND FREEDOM

The colonial authorities, however, were stubborn. They thought they were secure. They administered affairs not so much to benefit the people as to advance their own selfish interests. The officials surrounded themselves with boot lickers who placed personal vanity above justice. Governmental officers and friars alike either separately or in connivance resorted to espionage. Every Filipino of influence was at all times shadowed. Agents and members of the hated civil guard, either through direct encouragement from high officials or through hope of ingratiating themselves, were assiduous in gathering rumors and spreading gossips which tended to incriminate Filipinos who had any possible chance of exercising leadership. The friars,

forgetting their holy vows, sought to amass material wealth in order to live in comfort, and affluence. In their palatial convents they became smug in their complacency and callous to the sufferings of the masses. Afflicted with colonial myopia the rulers were blind to the handwriting on the wall. They failed to see the clear signs. They did not realize that the evils and abuses of the church and the state could have but one result: restlessness, discontent, disorder, and finally armed conflict.

The people now realized fully that their only salvation lay in separation and freedom. After struggling in the domains of peace as long as reason deemed prudent, the Filipinos reached the stage of decisive action. Their only hope was in revolution. Many had been the uprisings and revolutions previously recorded in Philippine history. The most suc-

cessful now broke out.

Truly national in character, the Revolution of 1896 was under the inspiration of the "Kataastaasan, Kagalanggalang Katipunan Ng Mga Anak Ng Bayan" or the most exalted and most respected society of the sons of the people.

A COMMONER AND THE KATIPUNAN

The movement was founded by the great Filipino commoner, Andres Bonifacio, a man endowed with rare courage and industry. With a resolute will he prepared himself for the great event. He read of the struggles of other peoples for freedom. Night

after night, after his daily labors, by the light of his flickering lamp he read of the French Revolution and the ideals which inspired it. He gloried in the rise of the masses. He found inspiration in the overthrow of the rulers that for years had held the fate of France in the palm of their hands. Bonifacio read assiduously. He thought: he planned. He wrote; he organized the Katipunan convinced that a strong union of the people was essential for effective action. Working in secret, he gathered around him followers and sympathizers and in 1896, when he thought the time was ripe, a blow was struck which sent a shudder through officialdom. People who signed their names in their own blood in order to become members of the Katipunan had decided to meet sword with sword. The blood of earlier heroes and martyrs that were made to drench Philippine soil by the cruelty of the ruling power made the ground fertile for just such a movement.

THE CRY AT BALINTAWAK

In the outskirts of Manila, at a place sacred to Filipinos, stands a monument commemorating the cry for independence at Balintawak once again proclaiming to the ages the determination of the Filipinos to be free and independent. More or less untrained in the arts of war but with a firm reliance on a just God of human liberty, inspired by their love of country, Filipino soldiers rose in arms forever to end a regime of injustice, cruelty, and oppression.

Suffering heavy losses in many a pitched battle, men and women volunteered to offer their lives which strengthened the depleted ranks. It was the rise of the Filipino nation which spelled the doom of Spanish colonial imperialism in the Philippines.

THE DIE IS CAST!

Whoso gazes at the Filipino flag will notice the eight rays of the sun. These are emblematic of the eight provinces which first united to fight Spanish misgovernment and establish a Philippine Republic. The Filipinos will never forget Manila, Cavite, Batangas, Laguna, Bataan, Bulacan, and Morong (now Rizal), as the provinces that initiated the historic Revolution of 1896. Other provinces soon followed their example and shared in the sacrifices of that Revolution which culminated in the overthrow of the rule of Spain in practically every foot of ground in the Philippines save a little portion in the capital and this was the situation when America whether by accident or by design came upon the scene in 1898. That national revolution brought forth countless men and women of patriotic courage endowed with those qualities out of which heroes and martyrs are made. Bonifacio, the father of Philippine democracy, Aguinaldo, the leader of the revolutionary forces, Mabini, the political philosopher, General Antonio Luna, the fearless and intrepid—these, and countless others figured in that historic struggle fought for a great and holy cause.

That revolution led to the formation of a revolutionary government of Filipinos. Later it led to the short-lived Philippine Republic founded at Malolos upon a constitution drafted and duly approved, decreed, and sanctioned by representatives of the entire Philippine nation.

PARALLEL EVENTS IN THE WESTERN WORLD

While the Filipinos were fighting for reforms and for freedom, similar and parallel events were taking place on the other side of the Pacific. On the little island of Cuba in the western world, the people led by their own patriots were waging a similar battle for justice and for freedom. Atrocities by the ruling power similar to those in the Philippines were being committed in the then Spanish colony, now the neighbor republic of the United States.

In Cuba as in the Philippines the hearts of the nationals burned with righteous indignation because of the injustices which were perpetrated. It was toward the latter part of the nineteenth century that affairs in Cuba reached their climax. The Cuban situation became so bad that the sympathy of the outside world was aroused and enlisted. As every student of history knows, the Cuban revolution excited the sympathy of the Americans.

Casual readers of history are wont to believe that the American-Spanish War was caused by the blowing up of the Maine in Havana harbor. Such an incident, however, was not the real cause of the war. It undoubtedly precipitated action. It aroused the sentiment of the people of the United States against Spain to a pitch which probably would not have been reached had it not been for this untoward incident.

BACKGROUND OF THE WAR IN 1898

Let us study the background of the American-Spanish War. America quite naturally for years had been interested in her neighbors, Cuba included.

One hundred years before the American-Spanish War in 1898, Cuba had already become of no little concern to America. The great Jefferson even then thought that the possession of Cuba by a European country was a source of peril to the United States. John Adams foresaw that the United States would be drawn toward Cuba by the operation of the laws of political gravitation. Clay, Webster, and other American statesmen clearly saw the growing intimacy of relations between Cuba and the United States. It was feared that the island might fall into the hands of a power other than Spain.

In the middle of the nineteenth century, Great Britain and France were making a bid mutually to renounce any design to annex Cuba. America, however, declined to be bound, conscious of her own peculiar interests in the Island. It is but natural that the United States should be deeply interested in Cuba lying as it does at her very door just a little

way off Key West and standing guard, as it were, over the Gulf of Mexico.

Aside from its purely human interest, Cuba was a source of supply for much that America needed. Cuba also offered a market for America's surplus

products.

In 1854, Cuba again figured prominently in American politics. That year the Secretary of State appointed three American ministers, Soulé, Mason, and Buchanan, to draft a statement of American policy with respect to Cuba, who, after deliberation, submitted the following manifesto:

- "I. Spain ought to sell Cuba to the United States.
- "2. That Cuba was necessary for the safety of slavery in the southern states of the Union.
- "3. And that if Spain refused to sell Cuba and the internal peace of the Union was threatened, then 'by every law, human and divine, we (U. S.) shall be justified in wresting it (Cuba), from Spain if we possess the power."

From the commercial standpoint, the continued possession of Cuba by Spain was disadvantageous to Cuba's interests because of the duties placed upon American goods. As a result of the operation of Spain's tariff laws similar duties naturally were placed upon Cuban products, especially sugar admitted to the United States market. Besides the continued presence of a European power in a terri-

tory so close to the continental United States was a violation of the spirit of the doctrine of President Monroe which was promulgated with respect to America's position in the western world. It is, therefore, easy to see that to a great many people the opportunity was welcomed when President McKinley in his message to Congress recommended intervention because the conduct of Spanish colonizers in Cuba "shocked the sensibilities and offended the humane sympathies" of the people of the United States.

The time for Congressional action was truly ripe. The resolution approved decreed that "the people of the island of Cuba are, and of right ought to be, free and independent" and that "the government of the United States does hereby demand that the government of Spain at once relinquish its authority and government of Cuba and withdraw its land and naval forces from Cuba and Cuban waters."

The American-Spanish War subsequently was fought. It ended in the signing of the Treaty of Peace which provided, among other things, as follows:

"Spain relinquishes all claim of sovereignty over and title to Cuba.

"Spain cedes to the United States the island of Porto Rico and other islands now under Spanish sovereignty in the West Indies, and the island of Guam in the Marianas or Ladrones.

"Spain cedes to the United States the archipelago known as the Philippine Islands . . ."

AMERICAN-PHILIPPINE ALLIANCE

Just as Garcia's cooperation was deemed essential to the triumph of American forces in Cuba, just so the sympathy and help and support of the Filipino forces under the leadership of Aguinaldo were necessary to the speedy victory of American arms in the Philippines. Some differences of opinion have arisen since with respect to the details and the real nature of the agreement entered into between Dewey and Aguinaldo. Without bringing in possible contentious questions related to this compact, the indisputable fact of history is that the help of Aguinaldo and the Filipino forces was at first enlisted on the side of America. The help and sympathy of the Filipinos facilitated America's occupation of the Philippines with little or no trouble from the Spanish forces. This can be easily understood when the results of the Philippine revolution of 1896, previously alluded to are borne in mind.

The Filipino people, familiar with the history of America, with the inspiring Declaration of Independence which they have come to consider as the Magna Charta of human liberty, and with the United States constitution as a model basis for a constitutional government in a democracy never could conceive of America as another Spain. Dewey and his forces, therefore, were looked upon not as conquerors but as liberators. Having declared war against Spain for the avowed purpose of freeing Cuba, the Filipinos could not have dreamt that a

war fought for liberation in Cuba would be a war

for subjugation in the Philippines.

The inhabitants of the Islands readily espoused America's cause against Spain in the confident belief that upon them as well as the Cubans, America would confer the great boon of freedom and independence.

CAUSE FOR DOUBT

Soon after the victory of Dewey in Philippine waters, however, the Filipino forces whose friendly cooperation was at first welcomed were denied participation in receiving the surrender of Manila, after they had taken part in its effective siege and in the attack upon it. This led to doubt and suspicion. Still later, further misunderstanding arose leading to the unhappy war between America and the Philippines with its subsequent loss of life and property on both sides.

This is no place to dwell at length upon the dark and unfortunate phases of that war. That war, like all other wars, had its brutalities. It brought forth the evil and the good in human nature. One thing, however, should be mentioned and that is the misunderstanding and the hatred which were engendered by that war.

It suited the purposes of both sides to portray the evils of each. There were not wanting those who pictured America as an unchristian country capitalizing unfortunate incidents in the dealings of the Americans with the Indians and with the Negroes

in slavery. In the papers were pictured some aboriginal inhabitants of the United States scantily clad, with weapons of destruction in hand to represent the awful "Americanos."

On the other hand, correspondents fed hungry yellow journals of the United States with lurid news of the supposedly "savage and barbarous Filipinos." American papers and periodicals were full of pictures of Filipinos in primitive attire leading readers by the millions to believe that the Filipino people were but a conglomeration of "tribes" consisting of "savages, barbarians, incapable of civilization."

Even today despite the thirty years of intimate relationship between Americans and Filipinos, the impressions created by that early campaign of misinformation and calumny still linger. It should be one of the purposes of educated Americans and Filipinos alike to see that these early misconceptions of one another be eradicated.

It is not pleasant to remember incidents of that unnecessary war. What is pleasanter to recall is that after the Filipinos had succeeded in manifesting their love of independence and after the Filipino forces surrendered to the superior forces of the United States, peace was restored. A military government, later superseded by a civil government was established.

Then followed programs and activities calculated to bring about reconstruction. It was necessary to heal the wounds of that war. It was necessary

to reopen the schools that were closed, reestablish homes and buildings that were destroyed, rebuild roads, bridges, yes, entire towns and villages that were demolished, and to do all those things essential to the peaceful and orderly progress of life under normal conditions.

GOVERNMENTAL CHANGES

When Philippine conditions began to take on signs of normalcy, a reorganized civil government local, provincial and insular—was established. William Howard Taft became the first American civil governor. One of the greatest tributes to his statesmanship was the rapid organization of local and provincial governments. This plan involved the election of a president, a vice-president, a municipal council and other minor officials in every municipality of the Philippines. A province was governed under the direction of an elective Filipino governor, with a provincial board which now consists of the governor and two members. From the beginning, considerable autonomy was enjoyed by the Filipinos in matters of local and provincial government. The central government was governed by the Civil Governor and a Philippine Commission consisting of a majority of Americans up to 1913 when the Filipinos were given a majority in the Commission.

THE PHILIPPINE ASSEMBLY

Some years after the organization of civil government in the archipelago following the restoration of peace, a Philippine Assembly to constitute the lower legislative house was established. Its membership consisted of elected representatives of the people. The Assembly was inaugurated in 1907. It is of special interest to note that the man appointed by the President of the United States as his personal and official representative at the inauguration of the new legislative body was none other than Taft, then Secretary of War, who made a special visit to the Philippines for the purpose.

THE GOVERNMENT UNDER THE JONES LAW

With the approval of the Jones Law in 1916, the Philippine Commission was abolished and an elective Philippine Senate created in its stead. The Philippine Legislature thus was organized with two branches, the Philippine Senate, and the House of

Representatives.

One of the first measures approved by this completely Filipinized Legislature was a law for the reorganization of the executive departments of the government making the executive branch better coordinated. The reorganization act provided for six departments. It continued the department of Public Instruction under the Vice-Governor who is at the same time Secretary of Public Instruction appointed by the President of the United States with the consent of the United States Senate. The five other departments are the department of the Interior, the department of Commerce and Communications, the

department of Finance, the department of Justice, and the department of Agriculture and Natural Resources. The secretary of each of these five departments is a Filipino appointed by the Governor General with the advice and consent of the Philippine Senate.

The judicial branch of the government is a wellorganized system. In the municipalities, there are justices of the peace courts at the head of which is the justice of the peace. The Archipelago is divided into several judicial districts, each district having what is known as the Court of First Instance. The highest tribunal is the Supreme Court consisting of a Filipino Chief Justice and eight associate justices three of whom are Filipinos.

This then in brief is the basic outline of the present governmental organization in the Islands.

MATERIAL PROGRESS

The Philippines is endowed with valuable natural resources. Agriculture is the basic industry in the Islands. Guiding and coordinating the official activities of the government to foster agriculture is the Bureau of Agriculture. Other governmental agencies assist in the agricultural program. The principal agricultural products of the country are rice, corn, sugar, hemp, coconut, tobacco, vegetables, and fruits. The most important export products are sugar, copra, coconut oil, desiccated coconut, hemp, and tobacco.

The Philippine Legislature has assisted and is assisting in the agricultural progress of the Islands by an annual appropriation for the support of the agricultural program, the maintenance of a College of Agriculture in connection with the University of the Philippines, and the support of the Bureau of Education program of agricultural education through its various agricultural schools, farm schools and settlement farm schools maintained throughout the Islands. Agriculture, furthermore, has been greatly assisted by the floating of bonds to finance irrigation systems. It should be said in passing that one of the most significant achievements of the government is the solution of the old agrarian problem which under Spanish rule was the source of a great deal of trouble and dissatisfaction. Negotiations were carried on with the high authorities of the Roman Catholic Church for the purchase of some of the largest haciendas or lands by the Philippine Government and the sale of the same in small parcels on an installment plan to the inhabitants, preferably to the original tenants. This is the background for the present land laws approved by Congressional enactments limiting the amount which a corporation may own or lease to 1024 hectares or 2500 acres. There are also suitable homestead laws administered by the Bureau of Lands under the Department of Agriculture and Natural Resources which have helped materially in the settlement of public lands, the opening up of new lands, and the increase of the amount of lands placed under cultivation.

According to the last census and other official records, there has been a notable increase in the amount of land placed under cultivation. Most of the inhabitants today live on homes and lands of their own. Herein is found one of the greatest stabilizing influences in the Philippine social organization.

Among the greatest aids to the economic development of the country is the program of construction of roads, bridges, port works and means of transportation and communication.

Considerable progress has been made in the development of Philippine trade and commerce. The greatest development has been in the increase of trade and commerce between the two countries because of the peculiar trade relationship established between the United States and the Philippines. The following table gives at a glance some concrete idea of the growth of commerce:

ANNUAL AVERAGES OF PHILIPPINE COMMERCE

	Imports	Exports
Last 5 years, Spanish Regime	P25,063,000	P32,175,000
1899-1901, American Occupation		
under modified Spanish tariff	49,438,000	41,560,000
American Participation	.(7 to 12%)	(26 to 18%)
1902-1908, under Philippine		
Commission tariff of 1901	60,750,000	63,428,000
American Participation	(12 to 21%)	(40 to 44%)
1910-1913, under tariff of 1909	106,362,000	94,428,000
American Participation	(40 to 50%)	(34 to 44%)
1924-1928, free trade	239,020,000	292,700,000
American Participation	(58 to 62%)	(73 to 75%

OBSTACLES TO ECONOMIC PROGRESS

Although substantial progress has been made, there are several obstacles which seriously hamper the economic development of the Philippines. In the first place this development is greatly hindered by the fact that under the present status of the Philippines the Filipino people do not have the real control of the instruments of their economic salvation. They have not been conferred full powers to legislate upon their mines, their forests, their tariff relations with the United States, and their public domain. One of the reasons why the people of the Islands desire to be independent is that they may have ample control of those things which make for real economic development.

Another insurmountable obstacle and one which is tending to paralyze the economic growth of the country is found in the uncertainty of its political status. It is quite possible under existing conditions that by a change in the tariff rates of the United States, business men of the Islands comparatively well off today may in a short time be reduced to abject poverty. Just recently there has been agitation to place limitation or duty upon Philippine products coming to the United States despite the fact that all American products of every kind and description enter free of duty and without limit into our country.

These obstacles must be removed in order to make possible the greatest economic development of

the country.

EDUCATIONAL PROGRESS

The greatest progress was probably achieved in the educational field. One of the earliest acts approved by the now defunct Philippine Commission was the law—Act 74—organizing the Bureau of Education and which gave it charge of the Philippine public school system below the university grade.

The first law passed by the Philippine Assembly was one appropriating a million pesos for the construction of permanent school buildings in the different towns and villages. The work contemplated by this act was continued from year to year. The Philippine Legislature at every annual session sets aside liberal sums not only for the support and management of the public schools but for the construction of buildings and the acquisition of sites.

Too much praise cannot be given the Bureau of Education for the adoption of a forward looking policy with respect to the acquisition of standard school sites adequate for the various needs of a continually growing school system. In 1929 there were already acquired in different parts of the archipelago 7472 standard public school sites.

Another feature meriting commendation is the inauguration of the unit system of construction for school buildings. The standard unit is a school room 9 meters by 7 meters comfortably accommodating about 40 pupils. The advantage of this system of construction is that from time to time, as the need for expansion arises, additional rooms may be con-

structed without destroying the symmetry of the entire edifice.

It is worthy of special note that a little over 30% of the annual budget of the insular government of the Philippines is devoted entirely for educational purposes. Few governments, if any, set aside as large a percentage of their yearly revenues for so laudable a purpose. It must not be forgotten that the Philippine government has been self-supporting from the beginning and that the people of the Islands have borne the expenses.

Other evidences of educational advance may be mentioned. Among these, we cite the progress made in the teaching of English, a language foreign to the Filipinos. It is the basis of instruction from the lowest grade up. It is used both in the public and private schools by some 30,000 teachers. The development of a Filipino teaching and administrative staff to carry on the work in English is in itself a notable achievement. Textbooks in English adapted to the needs of the country have been evolved especially for the elementary grades. All these are indicative of the passion of the people for education and the readiness with which they support all program of expansion and extension of the educational system.

The great stumbling block to Philippine educational renaissance is found in the uncertainty of the status of the country. If it is true, and it is true, that education has for its main function the development of good, loyal, and useful citizenship, it can

readily be seen that the present uncertain political status of the Philippines does not lend itself readily toward this end. No permanent educational philosophy can be really evolved until the political status of the Islands is definitely settled on the basis of the grant of independence which has been promised. By the laws of the United States, Filipinos are not and cannot be citizens of the United States which makes it impossible to frame an educational philosophy which would result in training the boys and girls for citizenship in the American republic. Nor can they be prepared for citizenship in a free and self-governing Philippines while the independence which the people so greatly desire is denied.

SOCIAL AND MORAL CONDITION

A satisfactory moral condition obtains in the Philippines. To be sure, this is not to be interpreted as meaning that there is no room for improvement in the moral and social life of the inhabitants. But Americans and Filipinos alike may derive genuine satisfaction in the statistical data from official records with respect to the moral and social conditions given in a previous chapter. Those facts will bear comparison with the best records of the most civilized countries of the world.

RELIGIOUS PROGRESS

The original religion of the early inhabitants of the Philippines may be said to be *Anitism*. This means the worship of the "anito" or ancestral spirit. The religious life of the Filipinos in the early days was influenced by Brahmanism, Buddhism, and Islamism. According to the last official census there are some 450,000 who have embraced the Mohammedan faith. Most of these are found in the Southland sometimes referred to as the Moroland. The so-called Moros are in reality nothing more than Filipinos who have been converted to Mohammedanism. It is essential to bear in mind that they constitute only about 4% of the entire population of the Philippines. In fact the 1918 official census reveals that 91% of the Filipinos were Christians, 4% were Mohammedans, and 5% pagans.

Christianity in the Islands is represented by three branches: Catholicism, Aglipavanism, and Protestantism. Due to the virtual monopoly of the religious field by Catholic missionaries and priests and orders during the centuries of Spanish domination, it is to be expected that the Catholic group should have the largest membership. One of the results of the nation-wide revolution of 1896 was the inrensification of the spirit of nationalism and social solidarity of the Filipinos. One of the outcomes of this growth of nationalism is the establishment of the Iglesia Filipina Independiente or the Independent Filipino Church under the leadership of Bishop Gregorio Aglipay. The Protestant movement fostered by the Evangelical Christian denominations was the latest to come upon the scene. More space will be devoted in subsequent chapters to this movement. The influence of these three branches of Christianity, especially the evangelical, ought not to be judged solely on the basis of membership. It should be judged primarily on the basis of the amount of wholesome and healthy rivalry engendered among the different church organizations, the development of real religious tolerance, and the greater activity displayed for the cause of righteousness and the kingdom of God in the Philippines.

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CHAPTER V

RELIGIOUS FREEDOM

A people who have received as a priceless legacy the spirit of pioneering ancestors, a people who have been subjected to a life under a government established without their consent, a people who have been made to suffer cruelties, persecutions, and indignities, a people who for years have labored for substantial reforms without success, a people who have fought for right, justice, and liberty—to such a people must inevitably come a spirit of discontent and restlessness and longing for freedom. This burning desire for liberty has not been limited to things political. The soul of the Filipino people has asserted itself unequivocally its right to freedom of religion.

FACTORS FOR FREEDOM

There are a great many factors which served to whet such a craving for liberty. We shall mention

some of the most important.

A growing number of Filipinos had travelled abroad. These were able to compare and contrast the conditions which obtained in their native land with those which existed in other countries. They clearly saw wherein their countrymen were oppressed. They realized how much they were being held back. They became conscious of the evils under

the combined administration of governmental and ecclesiastical officials.

A greater number of Europeans and foreigners had also gone to the Philippines advocating ideals of equality, democracy, and liberty. Liberal-minded Spaniards possessed of these ideas were sent to the Philippines when Queen Isabella was overthrown and the people of Spain had a taste during a brief period of about four years of national life under a Republican government with a constitution. A group of those who believed that Spain would be better off under a government wherein the masses enjoyed greater freedom headed by Carlos de la Torre went to the Philippines carrying with them ideas of toleration, democratic notions of government, and doctrines of religious liberty. These exerted influence upon Philippine institutions and gave impetus to the Filipinos' aspiration for freedom of conscience.

Another factor was the influence of literature saturated with modern ideas which found its way into the hands of Filipinos. More and more reading material dealing with the French Revolution and the struggles for freedom in other lands reached the Islands and found responsive chord in the hearts of Filipino patriots who in turn transmitted information to their countrymen.

Still another factor was the influence of the masonic institution. Despite strict prohibitions and severe penalties, masonry gradually found entry into the Islands. Spaniards and foreigners burning

with the desire to spread masonry lost no time in

finding converts among the Filipinos.

This institution founded upon liberty, equality, and fraternity was cordially welcomed by liberal thinkers in the Islands. The first lodge organized was called *Primera Luz Filipina* (First Filipino Light). Established in 1856 by Malcampo, the years that followed saw an increasing number of Filipinos who espoused the masonic cause. They embraced it not only as an institution of liberty but as one reflecting the very essence of Christianity. No men who read the ideals and principles of masonry could but be inspired with the idea of emancipating themselves and their fellow men from all those influences which tended to enslave mind and conscience.

There were strict orders prohibiting masonry in the Islands. It was condemned and proscribed both by the Church and the State. The Consejo de Regencia de España e Indias, acting during the absence and captivity of Fernando VII, because of the French invasion, issued the first official prohibition of masonry in the Philippines. The document issued in Cadiz under date of January 19, 1812, is of historic importance. It considered masonry as "one of the gravest evils afflicting the Church and the State"; it made membership in it a crime; it ordered judges and officials to proceed against masons "arresting their persons, and confiscating the papers which they may find"; and it prescribed severe penalties including "fines, confiscation of property, deportation, and imprisonments."

Although not specifically so stated in the official document, becoming a mason was, in practice, punishable by death.

Despite the system of espionage, despite severe punishments meted out to those who were found to have embraced masonry or even to those only suspected of sympathizing with its ideals the institution grew in power and strength. As in every worth while movement, every imprisonment only aroused increased curiosity. Every persecution resulted in a great number of sympathizers. Every execution became an invitation for others to risk their lives and their fortunes and to affiliate themselves with an in-

stitution of such great liberalizing influence.

The honor of being the first Filipino mason initiated in the Philippines probably belongs to Jacobo Zobel y Zangronis, a man of great courage and culture, a member of the Royal Academy of History of Madrid. There were lodges founded by foreigners even in those troublous days. They welcomed the sons of the country to become members. Several Filipino masons were deported, among whom were Enrique Paraiso, Maximo Inocencio, Crisanto Reves, and others. Many more were persecuted and tortured. Eminent Filipinos like Basa, Regidor, Govantes, Lopez Jaena, Llorente, del Pilar, Ponce, Salvador, A. Luna, and Rizal became masons in foreign lands. All were assiduous in spreading ideas of liberty, equality, and fraternity which form the trinity of masonic objectives.

The opening of the Suez Canal about the middle

of the nineteenth century served not only to foster closer commercial relations between the Philippines and Europe but it opened the flood gates of culture and liberalism. This event together with the establishment of a cable between the Islands and Spain brought to the archipelago a fund of knowledge and information which contributed mightily toward increasing the hatred for imperialism and deepening the love of liberty. These and other factors combined to make the Filipinos think, and, thinking, love freedom more.

LABOR OF FILIPINO PATRIOTS ABROAD

The Filipinos at home also had come to know the activities of their countrymen abroad. They knew of the writings of men like Lopez Jaena, del Pilar, de los Reyes, Tavera, Luna, and Rizal, men who were carrying on effective propaganda in Europe. These men founded an organ published fortnightly known as "La Solidaridad." This paper and the articles published therein in spite of Spanish censorship and vigilance found their way into many a Filipino home and were all the more assiduously read and eagerly studied because they were forbidden. The Filipinos could not remain content with so much secrecy, so much censorship, and so much curtailment of liberty in their own native land while their fellow-countrymen enjoyed freedom of expression in the very heart of Spain.

Rizal about this time published a series of articles and completed two important works in the form of novels, the Noli Me Tangere and El Filibusterismo which have since been translated into English with the titles The Social Cancer and The Reign of Greed, respectively. These novels depicted the truth concerning Spanish domination and portrayed Philippine life. They laid bare the evils of the liberty-crushing rule of Spain and the terrible plight into which the Filipinos had been plunged. Rizal's works were greatly treasured and became the political bible of the Filipino people.

THE CHURCH AND STATE

Meanwhile the Philippines continued under a regime wherein the church and state were, to all intents and purposes, practically one and united. The people knew of the many conflicts that occurred. They became aware that they were being victimized. They were witnesses to many tragedies.

Bishop Salazar actuated by a generous impulse in 1581 condemned the greed of Spanish officials. He expressed opposition to forced labor and inequitable taxation. When he made his views articulate the government officials including the Governor, retaliated and denounced his action as ecclesiastical interference with matters of government.

Years after, a person sought for some crime by the government authorities found refuge in the Archbishop's palace. The ecclesiastical authorities refused to yield up the culprit. Believing in the in-

violability of a church property and in the supremacy

of their authority they refused to accede to the demands of the officials of the state. This is only another example of the many conflicts arising from

this duality of authority.

All these and similar incidents could have but one result, a growing consciousness among the people as to the undesirability of the continuation of such a state of affairs and consequently an urgent desire to remedy it. Simon Anda y Salazar, a former member of the Royal Audiencia, felt so ashamed of the outrages that he submitted a Memoria to the King reciting nineteen disorders or unsatisfactory conditions and appealing for the application of adequate remedies. These conflicts and the abuses which ensued together with the growing materialism of the religious orders, made conditions truly intolerable. They led to revolutions which were costly both in life and in property. They resulted in the development of an increased national consciousness among the people. It solidified the unity of the nationals. It culminated in a universal desire on the part of the Filipinos to separate from Spain and to live under a government of their own creation.

AN IMPORTANT RESULT OF REVOLUTION

Mention has already been made of the revolutions including the most successful one. It is appropriate at this time to mention one very significant outcome of the Revolution of 1896, namely, the establishment of a revolutionary government followed by the

holding of a constitutional assembly wherein representatives of the entire nation were convoked to devise and adopt a constitution.

A Congress forthwith met in the church at Barasoain in 1898, a place near Malolos, the capital of Bulacan Province, north of Manila. The constitution which was approved after the congress had held sessions for about two months and a half, became the constitution for the Philippine Republic com-

monly known as the Malolos Constitution.

This constitution is said to be the first document of its kind in the Orient wherein sovereignty was vested in the people themselves. It was therefore a triumph not alone of constitutionalism but of democracy in the Far East. It provided for a President of the Philippine Republic as the supreme executive official of the nation. It created a national legislative body which was unicameral. It established seven different departments consisting of the departments of Foreign Affairs, Interior, Treasury, Army and Navy, Public Instruction, Public Communications and Works, and Agriculture, Industry and Commerce. It also provided for the guarantee of individual rights to nationals and foreigners alike. Everything considered this was a modern constitution fulfilling the requisites of a government, republican in form and democratic in character.

PROVISION FOR RELIGIOUS FREEDOM

One of the provisions which was the object of the longest discussion and which provoked the greatest

debate with the keenest minds participating, was the provision relative to religion. Attorney Felipe Calderon, versed in political science, and Don Manuel Gomez led those who advocated the adoption of a state religion. Don Tomas G. del Rosario and Don Arcadio del Rosario led those who were opposed to the union of church and state and favored their separation and freedom of religious worship.

After long and thorough deliberation, a majority decided in favor of the following constitutional provision:

Third Title

RELIGION

"Art. 5. The State recognizes the equality of all religious worship and the separation of the Church and State."

This article was approved by the Malolos Congress at its session of November 29, 1898.

This is a victory that is truly historic and significant. The significance of the action taken by the Malolos Congress gains in importance when it is borne in mind that all those Filipinos who took part in the constitutional convention were schooled under a regime in which church and state were united. They had been trained under the influence of the Catholic orders for all the institutions of higher learning in that epoch were directed by the religious orders. The meeting place was none other

than a Roman Catholic church, the memorable church at Barasoain, Malolos. It is, therefore, worthy to be immortalized in history because it struck at the very root of many of the evils which had pervaded Philippine administration under Spanish rule. It speaks eloquently of the devotion of the Filipinos to the principle of the separation of church and state and the ideal of religious freedom.

Americans and Filipinos alike should never forget the fact that this victory in favor of freedom of religion was achieved before the implantation of American civil rule in the Islands.

True this principle has been strengthened during the last thirty years under America's administration. It is also fair to add this very significant coincidence that it was in that very year 1898 when the Pope of Rome issued his now famous encyclical permitting greater liberty with respect to reading the Bible.

With this victory achieved at the Malolos Congress and with American sovereignty supplanting that of Spain, religious freedom became a fait accompli in the Philippine Islands. The Bible which had been hitherto more or less limited in entry and denied to popular use in the Islands now became an open book and was welcomed with alacrity and read with great avidity by the people hungry for the Word of God. Those who had had a taste of sacred history in their schooling could now satisfy their thirst for the truth, since they were free to own and study the very source book of Christianity.

It was in such an atmosphere that Protestantism was introduced into the Philippine Islands later to take deep root and forever to stay in the Philippines.

RELIGIOUS EQUALITY IN MCKINLEY'S INSTRUCTIONS

The spirit of religious freedom so dearly won by Filipinos was given expression by President McKinley in his instructions to the Philippine Commission headed by Taft. In that document addressed to the "President of the Board of Commissioners to the Philippine Islands" dated April 7, 1900, the President of the United States gave specific instructions. Among them were these:

"In all the forms of government and administrative provisions which they are authorized to prescribe, the Commission should bear in mind that the government which they are establishing is designed not for our satisfaction or for the expression of our theoretical views, but for the happiness, peace, and prosperity of the people of the Philippine Islands, and the measures adopted should be made to conform to their customs, their habits, and even their prejudices, to the fullest extent consistent with the accomplishment of the indispensable requisites of just and effective government."

One of the "inviolable rules" was ". . . that no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free exercise and enjoyment of religious

profession and worship without discrimination or preference shall forever be allowed.

". . . that no form of religion and minister of religion shall be forced upon any community or upon any citizen of the Islands; that upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between state and church shall be real, entire, and absolute."

MABINI'S DECALOGUE

It is not amiss to make note of the fact at the close of this chapter that a great many of the codes used as guides in life, devised by men like Bonifacio and other leaders of that epoch, and that many of the principles espoused by the Katipunan were founded upon the highest moral and religious teachings. We shall here give a typical decalogue, that of Mabini, which proves this assertion and which reflects the moral and religious atmosphere which pervaded Philippine life during that glorious era.

"First. Love thy God and thy honor above all things; thy God, as the fountain of all truth, of all justice, of all activity; thy honor, as the only power that will compel thee to be truthful, just, and industrious.

"Second. Adore thy God in the way thy conscience deems it best and most righteous, because, through thy conscience, which reproves

thy bad acts and approves thy good ones,

speaks thy God.

"Third. Cultivate the special aptitudes which God hath given thee, laboring and studying according to thy powers, never deviating from the path of right and justice, to secure thy own perfection and through this means contribute to the progress of humanity; thus thou shalt realize the mission that God hath assigned thee in this life, and, realizing it, thou shalt have honor, and having honor thou shalt glorify God.

"Fourth. Love thy Country next to thy God and thy honor and more than thyself, for it is the only paradise that God has given thee in this life, the only patrimony of thy race, the only inheritance from thy ancestors, and the only legacy for thy descendants; because of it thou hast life, love, interests, happiness, honor,

and God.

"Fifth. Strive for the happiness of thy Country before thy own, making of it a kingdom of reason, justice, and labor; for if the Country is happy, thou and thy family, too,

must needs be happy.

"Sixth. Strive for the independence of thy Country because thou alone hast real interest in its greatness and exaltation, since its independence means thy own freedom; its greatness, thy perfection; its exaltation, thy own glory and immortality.

"Seventh. Thou shalt not recognize in thy Country the authority of any person who has not been elected by thee and thy countrymen, because all authority comes from God, and as God speaks through the conscience of each individual, the person who is designated and proclaimed by the individual conscience of the whole people is the only one who can show true authority.

"Eighth. Strive for a Republic for thy people, never a Monarchy; the latter ennobles one family or only a few families and founds a dynasty; the former makes a people noble and worthy by reason, great by liberty, and prosper-

ous and brilliant by labor.

"Ninth. Love thy neighbor as thyself, because God hath imposed upon him, as in thee, the obligation to help thee, and not to do that which he would not have thee to do unto

him . .

"Tenth. Thou shalt always consider thy countryman: thou shalt see in him a friend, a brother, and a companion with whom thou art leagued by one destiny, by the same joys and sorrows, and by the same aspirations and interests. . . To him shouldst thou unite with perfect solidarity of aspirations and interests with the object of having strength, not only to fight the common enemy but also to realize the ends of human life."

RELIGIOUS LIBERTY INVIOLATE

With such a background and with such an experience of the Filipino people it is safe to state that, regardless of the vicissitudes of the future, religious freedom is secure in the Philippines, and that it shall forever be maintained inviolate.

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CHAPTER VI

EARLIER DAYS OF PROTESTANTISM IN THE PHILIPPINES

We have seen that of the population of the Philippines in 1918, ninety-one per cent (91%) are Christians belonging to the Roman Catholic, the Aglipayan, and the Protestant churches and that the balance is made up of Mohammedans and pagan elements about equally divided. The percentage of Christians today can be conservatively estimated to be not less than 92%. We have touched upon different movements calculated to bring about reforms in the Spanish administration of Philippine affairs under the church and the state. In the preceding chapter we discussed the constitution of the Philippine Republic, especially as it relates to the provision for religious freedom. Other liberalizing factors tending to strengthen the liberty in matters of religious worship achieved by the Filipinos in the Malolos Congress were likewise analyzed. It is clear that the ground had been suitably prepared and the time was ripe for the entry of the Protestant movement when the Islands came under American sovereignty in 1898.

THE BIBLE

The progress of Evangelical Christianity in the Philippines cannot be adequately understood without

taking into consideration the popularization of the Bible among the laity. While it is perhaps not quite accurate to say that the Bible was an absolutely closed book during the Spanish regime, there is no blinking the fact that all attempts to introduce it into the country and make it popular among the people were thwarted by friardom. The impression which the clergy created was that it was a bad and dangerous book in the hands of laymen and therefore forbidden. There had been cases when the possession of the holy book was the cause for persecution if not execution. And yet as in the case of the proverbial forbidden fruit, the Bible became all the more attractive and coveted because of the very prohibition against it. Coupled with the strict vigil to prevent the people owning or knowing the Bible was the great religious intolerance then rampant. No wonder the parishioners became ignorant of the fountain source of enlightened Christianity. Another factor which militated against Filipinos becoming widely familiar with the Bible was the fact that none during the Spanish regime was available in the vernacular.

But such a state of affairs could not long continue. With the triumph of religious liberty, and the change of sovereignty darkness had to give way to light. Whether by mere coincidence or not, it was about this time that Pope Leo XIII made the offer of plenary indulgence to those who would make a daily practice of reading the scriptures. But, as Doctor Laubach truly states, "the Catholic Church

in the Philippines is lagging behind the Pope, and is doing next to nothing to disseminate Bibles even to this day."

Despite dangers there were courageous souls who did secure copies of the Bible. The number brought into the country despite precautions of the friars will never be known, but it was far greater than the obstructionists will ever admit. Even as masonry found its way into the Islands in spite of severe penalties, even so did Foreign Bible Societies succeed in distributing thousands of Bibles. Such were the beginnings of the entry of the Book of books into the Philippines. The names of two Spaniards, Lallave and Castels, who at great risk to themselves served their Master by bringing Bibles to the Islands, and the names of C. B. Randall and C. A. Glunz, and F. A. Jackson who carried the Pangasinan gospels translated by Lallave years before and disseminated Bibles in the earlier days, deserve to be remembered.

Since 1898 the work of popularizing the Bible has continued. Bibles in Spanish and English were offered for sale at nominal prices. Too much praise cannot be given to the colporteurs or Bible agents who travelled in the cities and towns selling Bibles or portions of the Bible. Mr. Prautch testifies to his having been instrumental in selling thousands of Bibles in cooperation with priests of the Aglipayan church.

The next important step was the translation of the Bible into the vernacular. Religious workers busied themselves with the gigantic task of placing the Bible within the reach of the masses. They translated first certain portions of the Bible like the Gospels and later, the whole New Testament into languages which the people knew. After years of effort the entire Bible finally came to be translated and made available.

With the growth of education, with the establishment of many classes for teaching the Bible, with the introduction of Evangelical Christianity and allied agencies, the Word of God was disseminated throughout the length and breadth of the Philippines. For this great achievement the British and Foreign Bible Society, the American Bible Society, the Young Men's Christian Association, and the various missions deserve the people's gratitude.

PROTESTANTISM ON THE SCENE

Not long after Dewey's guns roared in Manila Bay, American Boards of Foreign Missions saw in the Islands a wonderful field of opportunity. A Presbyterian wrote enthusiastically saying:

"Never in the history of the American church has such an opportunity been placed upon the American public. Conditions in the Philippines are similar to those in Germany when Luther arose. . . ."

Others in the different denominations became equally enthusiastic.

According to Doctor Stuntz "the Methodist Episcopal Church was the first to send a regularly accredited representative to found its work in the Philippine Islands." Bishop James M. Thoburn then in episcopal charge in southern Asia was such a representative. "For more than a dozen years," Thoburn reported in 1900 to the General Conference, "God had been turning my thoughts in that direction, and it was with a thankful heart that I set out upon that voyage. My stay in Manila was brief; but I secured a theater and began preaching, and before leaving made arrangements for permanent religious services. I also took steps to open a place both for religious meetings and for public resort for our soldiers. During the year this provisional arrangement although attended with many difficulties, received God's blessing, and when I returned two months ago, I found not only a good work among the soldiers, but over eighty Filipino probationers in our Church, with four or five well-attended preaching places among the natives of the city and suburbs."

From such a start developed the work in the Methodist Mission field which is at present the largest in point of membership. It is of interest to note that Bishop Thoburn reported also in 1900 that before leaving Manila he ordained the first Protestant Filipino preacher ever admitted to the Christian ministry.

There were others who early saw the challenge to missionary endeavor and who did much to interest large sections of the Protestant community in America to start work in the newly acquired insular

possessions.

In the Presbyterian ranks there were Dr. Arthur J. Brown, Foreign Secretary of the Presbyterian Missionary Society and Dr. George F. Pentecost. Doctor Brown influenced the society of which he was secretary to act. On June 6, 1898 this society took the first steps toward opening Philippine mission work and a few days afterward the Executive Council to which the question was referred recommended that

"The Christian people of America should immediately and prayerfully consider the duty of entering the door which God in His providence is thus opening. This appears to be, so far as we can judge, the feeling of the Presbyterian Church. . . . However, it is only fair to presume that this sentiment is not peculiar to Presbyterians. Indeed, there are rumors that the Foreign Mission Boards of other churches are disposed to consider the relation of their Boards to these opening fields. . . We believe that the new situation thus providentially forced upon us affords us excellent opportunity not only for beginning this work, but for beginning it right from the viewpoint of Christian fellowship and economical use of men and money. To this end we recommend that the Executive Council be directed to hold an early conference with the representatives of the American Board, the Baptist Missionary Union, the Missionary Society of the Methodist Episcopal Church, the Board of Foreign and Domestic Missions of the Protestant Episcopal Church, and the Board of Foreign Missions of the Reformed Church in America with a view to a frank and mutual understanding as to the responsibilities of American Christians for the people of Cuba, Porto Rico, and the Philippine Islands, and an agreement as to the most effective distribution of the work among the several Boards. . ."

On July 13 the conference above referred to was held and an amicable understanding was reached. This insured comity and cooperation in the work of evangelism in the Philippines.

Doctor Pentecost at a Bible Conference held at Winona Lake, Indiana, that same month very effectively presented the opening of fields in the Islands for the forces of Evangelical Christianity.

Not long after the different Boards began to send the first missionaries. On April 21, 1899, Doctor and Mrs. Rogers under the Presbyterian Board came to the Philippines. Reverend Rogers was the "first regularly appointed missionary" of the Evangelical Church to reach the Philippines. He had previously rendered service in Brazil where he learned Portuguese thus facilitating his acquisition of a sister language, the Spanish. Other denominations also sent their contingent of missionaries. Among these were the Methodists, the Presbyterians, the Episcopalians, the Baptists, the United

Brethren, the American Board (Congregational), the Christian and Missionary Alliance and the Seventh-Day Adventists.

DIFFICULTIES ENCOUNTERED BY MISSIONS

The introduction of Evangelical Christianity into the Philippines was not without a certain degree of romance. It called for no little heroism. It should be borne in mind that at that time the prejudice and opposition to Protestantism were very pronounced and widespread. The rigors of a tropical climate, the lack of good roads, especially in the outlying districts, the difficulty of adjusting to new modes of life under a different environment—these combined to make the work and the life of the early American missionaries exceedingly difficult.

After pointing out "the hardness and impenitence of the human heart" as the "chief hindrance to the rapid advance of the Kingdom of God" in all lands, Homer C. Stuntz in the chapter of his book dealing with the difficulties confronting mission work, mentioned three particular ones. He said:

"Particular hindrances which affect us here may be limited to three. These are the almost invincible tendency to religious formalism on the part of the people, the vicious example of worldly and godless Americans, and the language barriers which rise between us and those to whom we would minister."

It is truly admirable for Americans to leave their native homes with the comforts and conveniences to which they have been accustomed, cross the seas, and face risks and dangers to bring to the people of the Islands the Word of God, the living Christ, and His message of salvation. With a fervor and devotion known only to men and women endowed with a holy vision, these missionaries carried on their work to help the poor and the needy, to visit the sick, to comfort those in trouble, and in other ways to perform those ministrations to human life in conformity with the teaching and example of the Founder of the Christian faith.

DIVISION OF TERRITORY

Early in the history of Evangelical Christianity in the Philippines, a statesman-like policy was adopted. The representatives of the different denominations in 1901 met in counsel and, after much thought, discussion, and prayer, took a step which was essential and necessary to effective cooperation. They were conscious that the harvest was truly plenteous but the laborers were few. Probably because of this fact, and because of the consciousness of a common goal, they decided to divide the Archipelago into different zones of denominational influence. The following division of territory among the various mission groups with a view to unity and comity was agreed upon:

"Methodists: The provinces of Rizal, Bulacan, Pampanga, Tarlac, Nueva Ecija, Nueva Vizcaya, Pangasinan, Bataan, Zambales, Cagayan, Isabela, and Ilocos Sur. This territory covers most of the island of Luzon north of Manila.

"Presbyterians: The provinces of Luzon south of Manila, namely: Cavite, Laguna, Tayabas, Batangas, Camarines Norte, Camarines Sur, Albay, and Sorsogon; and, in addition, the following islands and provinces south of Luzon: Masbate, Cebu, Leyte, Bohol, Oriental Negros, and Samar.

"United Brethren: La Union and Mountain

Provinces in northern Luzon.

"Disciples: Ilocos Norte, Abra, Ilocos Sur north of the city of Vigan, northern Mindoro, and designated places near Manila by agreement with Presbyterian Mission.

"Baptists: Panay, southern Mindoro, Rom-

blon, and Occidental Negros.

"Congregationalists: Mindanao, except western end.

"Christian and Missionary Alliance: Western Mindanao and Sulu Archipelago.

"Manila is regarded as common territory

for all the Missions."

This agreement was indeed a fortunate one. It revealed that there was a truly Christian spirit devoid of petty jealousies prevailing among the different Protestant denominations. It made more effective the task of overcoming prejudice. It did away with

unnecessary duplication of work and facilitated the development of a practical program for the Evangelical Movement which probably would have been impossible had not such a policy been adopted.

SERVICE OF MISSIONS TO AMERICA AND AMERICANS

It must never be forgotten that the Christian program of the Evangelical Movement in the Islands has been useful not only to the Philippines but to America.

Devins, writing in 1905, speaking of the obstacles to Protestantism in the Philippines, adduces the following testimony:

"If the question were asked: 'What is the greatest obstacle to Protestantism in the Philippines?' nearly every Protestant worker in that archipelago would say:

"The example of Americans."

There were a great many Americans, indeed, who went to the Philippines in sore need of the civilizing influence of Christianity. The Y. M. C. A. saw this need and sent out secretaries in the early days of American occupation to work among American sailors and soldiers.

"It is sad but true," wrote Stuntz, "that one of the most powerful hindrances to our work of evangelization of the native population of the Philippines is due to the worldliness and open godlessness of many Americans. The worldliness that smites the most Americans who come to the Philippines is chiefly seen in the neglect, if not open and sneering contempt, for all forms of religious worship. . .

"The society life of Manila seems given over to bridge, whist, dancing, Sunday games and fetes, and other occupations which do not tend toward religious living. Many of the American women have little to do. . . . All this tends away from spirituality, and affects the tone of social life unfavorably."

Continuing, this American writer and bishop said:

"The largest items in the indictment are drink, lust, and gambling. It will forever remain a mystery to the thoughtful why the military government admitted shiploads of liquor in the beginning, and permitted greed for gain to supplement the evil of the regimental canteen in ruining our soldiers and setting an evil example to the natives of the Islands. . . . Saloons sprang up on every hand. Soldiers lay sodden drunk on the public roads. Our national honor was dragged in the very dirt of the streets."

The American-Philippine War, which in many cases showed Americans at their worst, having just come to a close and the impressions of such men being still fresh in the minds of the Filipinos, it was indeed necessary for some disinterested and Christian enterprise to convince the people of the Islands that America was not the barbarous nor the

unchristian country which Spaniards depicted it to be at the height of the American-Spanish War. It is certainly true that the work of the missionaries in the field of religion and of the teachers in the field of education was more effective in pacifying the Filipinos and in winning their faith and confidence than the force of American arms.

The work of Evangelical Christianity was a great factor in strengthening America's policy. The pronouncements of American officials demonstrative of altruistic and humanitarian motives were vindicated by the examples set by the American missionaries and Christian laymen.

Let not America forget the debt which she owes to the industry and the zeal and the unselfishness of missionaries and Christian workers sent from the United States. The unselfish contribution of men and money from the United States to the Christian work in the Islands has been of incalculable benefit to Filipinos and Americans alike.

Bishop Brent of the Episcopal Mission announced the following as his general policy in his First Annual Report:

"From every point of view, the most important section of our work at present, and it will be for some time to come, is among Americans and other English-speaking people. . ."

It is significant that several Americans of high rank became Christians while in the Islands. Laubach records in his volume on *The People of the Philippines* that Bishop Brent "baptized both General Pershing and General Wood" in the Philippines.

Mention must be made of the influence of the exemplary life led by the American Christian families who have done so much to offset the misconception of American life produced in the minds of those who have observed the life and conduct of non-Christian Americans.

SPREAD OF PROTESTANTISM

Evangelical Christianity, of course, like every new movement had its mistakes and weaknesses. During its early development there was a tendency to dwell upon the differences among the different Christian groups. A good deal of quibbling took place dealing with non-essentials. No little intolerance was shown at times by the Roman Catholic Church toward Protestants on the one hand and the Protestants toward Catholics on the other. But these were the weaknesses that originated in a lack of adequate knowledge on the part of some of the workers of the psychological and sociological conditions which obtained in the Philippines. There were those who upon arriving in the Islands were so impressed with the superiority of things American that they immediately set to work to transplant institutions and practices, dogmas and creeds which may have been perfectly good and useful elsewhere but were not

quite so effective and efficacious in the Philippines. Happily for the Protestant movement and fortunately for Christianity as a whole these early mistakes and weaknesses are not now so prevalent. Greater tolerance exists among Roman Catholics, Aglipayans, and Protestants. More and more, the emphasis is placed upon a program of social service and upon elevating life. Evangelical Christianity has busied itself in recent years more with the practical presentation of Biblical thoughts and enduring religious principles. There is a greater disposition on the part of religious workers now to appeal to the spiritual nature of the individuals and to stress the presentation of Christ as a Savior. These resulted in the triumph of Christian evangelism.

Greater progress has been achieved for in 1903, according to the official census, there were but thirty-five Protestant churches of all denominations, whereas in the census of 1918 there were four hundred and eighty-six or twelve times more than in 1903. More rapid progress has been made all along the line since. It should be borne in mind, however, that the progress of a spiritual movement cannot be gauged from cold data and statistics. There are achievements in the field of the spirit the value of which can be appreciated only by those who have themselves undergone that sweet and all-satisfying experience that comes only to a life redeemed through the saving power of the living and loving Christ

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CHAPTER VII

PROBLEMS AND DIFFICULTIES

Just as the Roman Catholic Church in its early history was beset with grave problems and great difficulties, just so did Evangelical Christianity meet with great obstacles and trying problems at the outset. There are problems and difficulties, some temporary others permanent, which every new movement must face. We shall mention some of them in order the better to appreciate the situation which had to be heroically met.

DIFFICULTIES

Some of the hindrances to Protestantism in the Islands have already been mentioned in the previous

chapters. These need not be here repeated.

One of the difficulties common to all the different mission fields in the early days was the lack of facilities for travel especially in the outlying districts. The first missionaries can testify to the worry which they must have suffered because of the uncertainty of getting to places where meetings were held. A good deal of traveling then had to be done on foot, on slow bull-carts, on horseback, or on "calesas" drawn by a team of horses over dusty roads during the dry season or over muddy trails during the rainy

months. At times these religious workers could not reach their destination because of a sudden rise of the streams which, in the absence of bridges, had to be crossed by means of frail bamboo rafts. Great improvement has been made in the last few years. Today there are more first-class roads in the Philippines than in all of South America outside the cities. Means of transportation and communication have

been rapidly developed.

Then there were the early prejudices that had to be overcome. Not only was there suspicion as to the motives of the early missionaries among a people who only recently had suffered the ravages of two wars but also the prejudice against the new faith which the people had been taught to believe was a false religion. So strongly intrenched in the hearts of the masses was the old religion to which they had been accustomed for centuries that many of the early converts suffered not only social ostracism but persecution. There is less prejudice and more tolerance today.

In those days, it was not easy to find places for religious meetings and Protestant services. The difficulties of religious workers in a field without property and without buildings of their own can readily be imagined. The early missionary workers and their sympathizers were subjected to no little ridicule and criticism. The missions and Filipino Christians have made notable progress in regard to buildings for institutional work and houses of worship.

Another difficulty presented itself in the form

of shortage of adequate leaders. The missionary workers were assigned large territories which had to be covered and local leadership was naturally in-

sufficient and inadequate.

Another serious obstacle was the linguistic difficulty. Not many people understood the language of the American workers. Interpreters had to be used. The early missionaries had to try to learn the language of the people. The linguistic obstacle presented great disadvantages. Not infrequently the imperfect knowledge of the language occasioned amusing incidents. At a prayer meeting, for example, a very able missionary who was rather proficient in acquiring a new language was leading. He very fervently prayed saying: "Bendicionanyo Apo dagiti pusada." The missionary confused the word puso which means heart with the word pusa which means cat, with the result that the American was in reality praying for the Lord to bless people's cats instead of their hearts.

This linguistic difficulty is closely linked with the difficulty of varying concepts. Every language has its peculiar qualities, idioms, and secrets. Differences of tradition, environment, and outlook are apt to give different meanings and interpretations to words, phrases, sentences, and expressions. Language is more than words. It involves concepts. Especially in matters spiritual, language is not only a vehicle of expression of thought by means of words, spoken or written; it is a question of soul feeling and soul understanding.

It should be remembered also that there is always something lost in translating from one language to another. English is admittedly a language very rich in vocabulary and yet there is but one expression, coconut cup, for the various kinds of cups from the coconut shell, while in one Philippine language, the Ilocano, there are no less than eight. We have sudo, polished coconut cup for taking water from a jar; ungot a little larger coconut cup; buyoboy, still larger used as a drinking cup; teppeng, a small coconut cup for dry things like rice; duyog, a coconut cup for vegetable or fish or meat, not rice; salup, if it is extraordinarily large and used as a unit of measure; aba-ab if it is an unpolished coconut cup for a pet like a cat or a dog; and surosor, if it is the upper half of a coconut shell with the mouth opened.

We dwell at some length on these points involved in the language problem because misunderstanding or lack of understanding often results from failure to appreciate the peculiar genius of a certain language, or its local background. We will give illustrations, apparently trite yet fundamental. Some of the early American teachers jumped to the conclusion that Filipino children are disobedient or dishonest. Why? Through differences of language

and of modes of thinking. For example:

A teacher says: "Class, don't erase what I have written on the board."

The class answers: "Yes, madam."

The American concludes that the members are rude, and mean to disobey. In reality they fully

mean to be courteous, respectful, and obedient. Their "yes" in this instance is a pledge of honor for them to do that which the teacher asked them to do.

There are other cases. Miss Smith, a teacher, says: "Maria, you were absent yesterday. You were not sick, were you?"

Maria says: "Yes, Miss Smith."

Miss Smith: "Oh, you are not telling the truth. I saw you. You Filipinos are all alike." And the teacher is apt to think Filipino boys and girls are all dishonest.

Poor Maria is honest and truthful. Her "yes" based upon the mode of expression in her own language means, "Yes, Miss Smith, you are quite right. I was not sick."

We take pains to make these little points clear because they are the little things that are fundamental; because Americans and foreigners working in the Philippines need to understand these things; because Filipinos must also learn to view things from the point of view of the "other person"; because we desire to guard against the tendency of the larger and stronger nations to overwhelm, swamp, and annihilate the cultural and spiritual heritage of the smaller and weaker nations; and because we wish all nationalities engaged in Christian work to do that which will enrich and not impoverish humanity. Since Jesus came not to destroy but to build, should not his followers do likewise?

Then there was the difficulty arising from the relation between the government and the Evangelical movement. Many of the people, having been accustomed to see under the Spanish regime a close alliance between the church and the state, adopted the attitude of aloofness, uncertain whether the missionaries were laboring disinterestedly or whether they came as allies of the military and civil authorities. Gradually, however, their purposes and their motives became clearer and when the Filipinos became convinced that under the new regime the church workers were not tools of the government authorities, a kindlier attitude was shown toward the work and program of Evangelical Christianity.

OUTSTANDING PROBLEMS

Certain outstanding problems from the beginning have confronted and for a great many years to come will confront Evangelical Christianity in the Islands. We shall mention a few of the most important.

(1) Securing places of worship. One of the most persistent problems is the securing of proper places of worship. While it is true that the forests were God's first cathedrals, it is nevertheless true that human beings must have respectable places to which they can periodically repair for purposes of worship in order to be in the best mood and attitude of reverence. The problem of securing sites and constructing churches is one of the perennial problems of every Christian movement. Those administering the affairs of Evangelical Christianity must

address themselves seriously to this task of securing permanent sites and providing adequate buildings for the varied and growing activities of the evangelical churches.

- which must be carefully studied is the manner of conducting religious services. Just as one method of services came into disfavor with certain Filipinos because of undue emphasis upon forms and ceremonies, so also the ordinary services in the Protestant churches fail to grip the Filipinos because they appear rather cold and too intellectual. The Filipinos, in common with other Orientals, appear to respond more than do Occidentals to the ceremonial and the emotional. Hence, the importance of a scholarly study and readjustment of the rituals, ceremonies, and the methods of conducting worship and devotional services in the Evangelical church.
- (3) Adaptation of work to conditions. The foregoing suggests readily the need of adapting the work and program of the Evangelical movement to the conditions which obtain in the Islands. The conditions of today are not those of yesterday and the conditions of tomorrow will not be those of today. Evangelical Christianity in order to be progressive must adapt means and methods to continually changing conditions. This demands men of vision, leaders of a scholarly trend of mind in touch with the pulse of the people, awake to their changing and growing needs.

- (4) Problem of control. Another problem which confronts Evangelical Christianity in the Islands is the problem of church government control. What should be the relation of the church organizations of the Islands with the mission boards in the United States? How much autonomy should be enjoyed? To what extent should evangelical activities in the Philippines be conditioned by decisions reached in the United States? How soon should complete control be turned over to indigenous groups developed in the field itself? The forward looking men who are familiar with Philippine conditions have time and again stated that the final objective of American missionary enterprise is the organization of Evangelical churches self-supporting, self-governing, and self-propagating. If this is so, the determination of the means and methods of control and the approximate time when full control should be given over to organizations evolved on the ground should be determined and the sooner this is announced, the better for the entire movement.
- (5) Problem of finance and local support. Another problem closely allied to all other problems is the problem of local support or the problem of finance. In the beginning, of course, there was greater dependence upon support from without. With the years the relative amount of support from local sources has increased. Is there now a definite program on the part of all the boards in the United States relative to the work in the Philippines toward

the realization of a common objective? Is there a progressive program being worked out everywhere tending to enlist greater local support? Is there a continued interest sufficiently active and alive in the United States to continue for a while at least their financial support of the activities in the Philippines in order to hasten the realization of the goal desired? What practical plans and policies have been adopted and should be adopted to solve this question of finance and support in order to insure the permanency of Evangelical Christianity in the Islands? Are the Filipinos themselves awaking to a greater sense of obligation and responsibility? These and allied problems are difficult and delicate. They are a challenge to the thinking churchmen of America and the Philippines. Definite decisions on this matter should be reached in order properly to orient the movement and direct the activities along channels which are conducive to the growth, stability, and continued success of Evangelical Christianity.

(6) Training of leaders. One more problem cannot be neglected and that is the all-important problem of training leaders. If the objective is the eventual establishment of an indigenous church then it is apparent that the training of leaders from among the nationals is a very necessary part of the entire program. The growth and progress of Christianity everywhere is conditioned by the type of personality creating and guiding the policies of the

movement.

The strength of the Christian church is centered in the personality of Christ. The personality of Christ must continually be reincarnated in oncoming generations of men. The Christian religion demands consecrated leaders who embody the ideas, the ideals, and the principles of the Founder of the Christian church. The call for leadership is well expressed in one of the recent reports of the Council of Religious Education in the Philippines wherein it was said:

"To meet this challenge of the new day we must have leadership—leadership that has vision, consecration, training, and courage of the highest order. What we would put into the nation's life must be put into the nation's schools. The work for childhood and youth constitutes our most strategic, challenging opportunity. The ministry, the teachers in Sunday schools, vacation schools, and week-day schools, missionaries and Filipino workers throughout the field, must see the vision splendid and with a new passion for sacrificial achievement, prepare for the larger service of tomorrow."

If Evangelical Christianity is to prosper it is essential that the fountain source must be continuously replenished with leaders who really lead because they have the holy vision and the Christian statesmanship.

(7) Other Problems. It is not our purpose to exhaust the problems of Evangelical Christianity

here. Others are suggested in appropriate chapters. Besides, the problems multiply with the growth and progress of the movement. What concerns us most is to provoke thought and direct attention to the more immediate problems awaiting solution.

Some should be thinking of the important question of undertaking a more scholarly revision of the translations of the Bible into the people's mother tongue; of the redefinition of a working philosophy, in its negative and positive phases, which would serve as a better guide and orientation of the movement; of the necessity of reinterpreting Christian principles in terms of the people's traditions, present life, and present aspirations.

THE ULTIMATE OBJECTIVE

All thinking men and women connected with the Evangelical movement in the Philippines are agreed that the ultimate objective is the establishment of a truly indigenous Evangelical Christian Church which shall embody the best in the Evangelical churches in other countries. The movement must reflect those phases which have a certain degree of universality demonstrative of the essential unity of Evangelical Christianity throughout the world. At the same time, it must reckon with those national tendencies, views, and hopes of the people whom the movement seeks to serve and save.

All the activities of the evangelical field must radiate from and converge toward a common objective. The establishment of mission hospitals important in themselves should be looked upon as merely contributory to making more effective the serviceability of the Evangelical churches. The preparation and the distribution of Christian literature under the auspices of Evangelical Christianity ought to be considered not as an end in itself but as a means toward the realization of the goal. And the organization of additional institutions under the auspices of Evangelical Christianity or under its influence should likewise be done with a view to insuring the creation of an Evangelical Church, robust and progressive, strong and enduring, self-sustaining and self-propagating.

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CHAPTER VIII

THREE DECADES OF PROGRESS

We have discussed the various difficulties and presented numerous problems of Evangelical Christianity in the Philippines. The knowledge of these should not have the effect of discouraging those who have at heart the welfare of this great religious movement. In fact, there is cause for solid satisfaction since, in the face of the obstacles besetting the movement, great progress already has been achieved during the first three decades of activity.

It shall now be our task to mention some of the more tangible evidences of progress, prophetic of the future of Evangelical Christianity which is so full of promise and which is limitless in its possibilities for good and for righteousness.

PROGRESS INTERLOCKING

A study of the progress of Evangelical Christianity deepens the conviction that there is an integral unity in life and that progress is interlocking.

EDUCATION AND RELIGION

Those who have observed the Philippine educational system have reported that "greater educa-

tional progress has been made in the Philippine Islands in ten or twelve years than in any similar period or in any place in the history of education." Such was the conclusion of Professor Paul Monroe after his first visit to the Islands. The spread and growth of education has helped elevate the moral and religious tone of life. Throughout the history of spiritual movements, education and religion have been great allies. In fact it is well-nigh axiomatic to say that one is hand-maiden to the other.

A cursory study of the life of peoples the world over will reveal the fact that the greatest growth of true religion has been achieved, generally speaking, where greatest progress has been made in the field of general education. This has been true in our country. Comparing the data and statistics as found in the official census of 1903 and in that of 1918, we find that the crimes against chastity decreased by 19.1%; that on the whole, greatest delinquency is found among the uneducated; that there was a decrease of 3.6% in the commission of crimes on the part of the educated class; that the number of Catholic churches nearly doubled during the fifteen-year period, and that the number of Protestant churches was twelve times more in 1918 than in 1903.

The Philippines has been a beneficiary from the legacy of Spain in the form of educational institutions of various kinds established. The great majority of these were founded, administered, and managed by the Catholic religious orders. Protestantism has been quick to see its opportunity for use-

fulness in strategic cultural centers. Important activities in religious matters were centralized in student centers. Besides, those connected with the Evangelical Christian movement sought to supplement the educational work undertaken by public and private institutions of learning.

From the early days, missionaries conducted Bible institutes welcoming young people and adults alike to the Bible classes. The Young Men's Christian Association labored among young men and the extension and expansion of the Y. M. C. A. in the Philippines has closely followed the extension and

expansion of educational work.

In order closely to articulate the practical work of religion with cultural advancement several denominations established institutions of learning. We have for example the Jaro School in the province of Iloilo, which has since developed into a rather influential institution of learning known as the Jaro Central College.

But the most outstanding educational institution under Protestant auspices is the well-known Silliman Institute established by the Presbyterian Board. This institution is ideally situated in the town of Dumaguete in the province of Oriental Negros. It is in the very heart and within easy reach of several provinces in the Visayan group. Established at first with the idea of doing educational and religious work with emphasis upon the industrial, the practical, and the spiritual phases, its influence has become nation wide.

The establishment of the Silliman Institute was made possible through the philanthropy of Dr. H. B. Silliman. Under the administration of President D. S. Hibbard, Silliman Institute grew by leaps and bounds. This institution in later years has drawn its students from practically every province of the Philippines. It has at all times maintained high standards not only academically speaking but in its work along character training. President Hibbard is assisted by a corps of ably prepared and professionally trained faculty of Americans and Filipinos imbued with the spirit of the Great Teacher. The truths of the Bible permeate the very atmosphere of the institution.

A few years ago this institution was one of those studied by the Board of Educational Survey headed by Dr. Paul Monroe and in the report subsequently submitted, the members had this to say:

". . . The most influential Protestant institution of higher learning is Silliman Institute at Dumaguete on Negros Island. In location, acreage, buildings, equipment, and sanitary arrangement, this institution is a most attractive contrast to the private universities described above. Its library of 8000 volumes administered by a trained librarian has been most wisely selected. Its finest building is devoted to the teaching of the sciences. It has one of the ablest staff of teachers in the Islands. The recitations heard by the Commission's representative were most ably conducted and the spirit that per-

vaded the place was one of the finest he experienced anywhere. Moreover, throughout the Islands the Commission heard only words of praise for the graduates of Silliman Institute, particularly of those who entered the public schools as teachers. The Commission expresses the hope that the supporters of Silliman may see their way clear to give the funds necessary to enable it to expand its work and increase its usefulness to the people of the southern islands of the Archipelago."

The educational activities of the Evangelical Christian churches have contributed to the reduction of illiteracy, to the elevation of educational standards in the Islands, and to the teaching of the Bible and of Christianity. Like educational institutions under Roman Catholic auspices, these Protestant educational institutions have placed a premium upon the development of character and are leading the youth to God and to Christ. They have furthermore rendered signal service by contributing toward the enlightenment of the masses and increasing religious tolerance and liberalism in the Philippines.

PROGRESS IN OTHER LINES HELPFUL TO RELIGION

We repeat that progress is interlocking. It is mutually interdependent as to its social factors. The disinterested labors of Christian workers have helped in the enrichment of life in general. The advancements that have been made in different lines have likewise assisted in the progress of Evangelical Christianity. We shall cite a few proofs of this statement.

One of the greatest evidences of progress in the Islands is found in the improvement made in the means of transportation. From year to year in accordance with a well laid out program, the government has made large appropriations for the construction of first-class roads and bridges. Now this has contributed toward increased efficiency in religious work. Where formerly it would take days to cover but a few towns, now with improved roads and means of communication, the workers are able to multiply themselves, as it were, because they can cover more territory with greater ease and comfort. What is true in the improvement of land transportation is almost equally true with respect to water transportation.

Closely allied with the progress in transportation is the improvement in the means of communication. This again has had its direct and indirect contribution toward making more efficacious the work undertaken by the Evangelical Christian churches. These will suffice to illustrate how progress made in one line of activity interlocks with progress in another.

WORKING WITH THE YOUTH

It is commonplace among school men to say that the period of infancy and youth is the period of greatest educability. We may with equal truth say that it is also the golden period for religious growth. If we are to have families radiating the proper religious atmosphere, it is essential and necessary that religious work be undertaken definitely for and with the children, for the boys and girls of today will be the fathers and mothers of tomorrow.

One of the greatest appeals of Evangelical Christianity especially in the early days was the opportunity which it offered boys and girls to acquire English and increase their knowledge. Such an opportunity was welcomed when Sunday schools, Bible classes, and religious services were conducted in English. With the Filipinos' proverbial passion for education, it can easily be seen how such agencies have been helpful allies of the purely religious work of the Evangelical Christian churches. It is but a truism to state that the greatest field of Evangelical Christianity is to be found in the educational centers working with and for the youth of the Philippines.

THE YOUTH MOVEMENT

One of the significant movements of greatest promise in the Islands is the Youth Movement. To an extent almost unknown in the Occident, the youth in the Orient exercise influence in national life and are a factor in the governmental and private affairs of the people.

The young people of the Philippines have shared in the espousal of the great and significant reform movements which have been emerging in practically all parts of the world. The young Filipinos are a mighty factor in the nationalistic movement now stronger than ever before. The youth with common ideas and with common goals serve to foster the increased unity and solidarity of the nation. Rizal was truly prophetic when he said that the youth of the Philippines are the hope of the Fatherland.

But the youth are not alone devoting their efforts towards fostering and developing nationalism; they are actively working for the greater democratization of Philippine life. The young Filipinos are not only strong nationalists but they are also zealous democrats. It is not too much to say that the youth

of the world are the hope of democracy.

The young men and young women of this growing democracy are not limited in their vision. They are casting their eyes beyond the confines of the land of their nativity. They are conscious of the interdependence of nations. They are not altogether foreign to the tidal wave of internationalism which is fast sweeping over the world. The one thing which stands in the way of their becoming more actively identified with international movements and causes is the dependent status of their country and its consequent lack of international personality.

The youth movement in the Philippines of today is largely moved by an intense idealism and deep spirituality. The outstanding feature of the movement is its Christian spirit. The leaders are Christians. The followers likewise profess the Christian religion. Annually student conferences to which are attracted representative students of every province are held in the Islands. At such gatherings prob-

lems of great moment are discussed and studied. The relations between man and man, between nation and nation, between man and Christ, between nations and God—these form the nuclei of subjects taken up at such conferences and the spirit underlying the whole youth movement may be gathered from the words and the spirit of the hymn of the youth movement as follows:

THE YOUTH OF OUR PHILIPPINES

The youth of our dear Philippines Have freely fought and died, That they might stay forever more Oppression's cruel tide: And now a call is sounding forth From sea to shining sea, The youth of our dear Philippines For the Man of Galilee.

Chorus:

He died to make us free, Then let our watchword be, "The youth of our dear Philippines For the Man of Galilee."

The youth of our dear Philippines, Whose hearts are true as steel, And tender as a mother's heart A brother's hurt to feel.

Another Calvary they have had In the fight to set us free—
The youth of our dear Philippines Like the Man of Galilee.

The youth of our dear Philippines, Upon life's battle field, Their watchword "victory or death" They know not how to yield; And now with tyranny overthrown, God grant we soon may see The youth of our dear Philippines For the Man of Galilee.

Attorney Mauro Baradi, himself belonging to the ranks of those whom the great Filipino hero once called "the sacred hope of the country," and actively allied with the Philippine youth movement speaking before a Convention of young people in America on the youth movement among Filipinos, said:

"The Christian Youth Movement with an army, now seventy thousand strong, has invaded every nook and corner of our land. These young people are earnest soldiers of Jesus, veritable crusaders. They are no longer satisfied with a church that is dormant and inactive. They demand a live church. They want action. They are militant in their fight against vices and other agencies that lead individuals away from the path of righteousness. They have a constructive program embodied in a Decalogue of their own choosing with Christ as their leader. They are conscious that they have a contribution to make to the world."

The Decalogue of the Filipino Youth, in greatly abbreviated form, is substantially as follows:

- I. We accept Jesus Christ as the Son of the living God and as our personal Savior.
- ✓ II. We believe in the Christian interpretation of nationalism and in a free and sovereign Filipino State under the leadership of Jesus Christ.
 - III. We believe Christ is calling to youth to lead in the building of His kingdom and will joyfully accept any task to which He calls us.
 - IV. We believe the Holy Bible to be the inspired Word of God and as authority for all Christians in matters of faith and life.
 - V. We believe the Christian church to be God's chosen instrument for the founding of His kingdom on earth. We shall therefore endeavor to establish a self-supporting, self-propagating, Filipinoled, evangelical church.
 - VI. We believe in the Christian ideal of the family. We will oppose everything that weakens the Filipino home.
 - VII. We believe that every individual has a God-given right to complete freedom of mind and spirit to seek God and His truth.

- VIII. We believe in the Christian interpretation of internationalism. All men of all nations and races are equal in the sight of God.
 - IX. We will wage an aggressive struggle against all vice, ignorance, and social wrong.
 - X. We believe that youth can be reached through youth. Therefore, we shall undertake to win the youth of the Philippines to Jesus Christ.

The foregoing reveals the idealism and spirituality animating the Filipino youth and portrays their dreams, their hopes, and their objectives.

OTHER SIGNS OF PROGRESS

Evangelical Christianity has an extensive record of progress in the last three decades. Starting with practically no land or building in 1898, the official census of 1918 already reported Evangelical churches evaluated at P737,792. This has been greatly increased since.

With practically no Protestants thirty-two years ago, today Evangelical Christianity counts a com-

municant membership of 150,000.

There are now besides approximately 2000 Sunday schools, officers and teachers numbering 7000, members and sympathizers totaling nearly 500,000.

We wish here to reproduce what the Filipino his-

torian, Epifanio de los Santos, had to say as Assistant Director of the census:

"According to the data furnished by Tables 12 and 13, the number of churches in the Philippines and their average capacity and value are as follows:

Catholic	Average capacity Average value in pesos 1	1,057
Protestant	Number	486 257 1,518
Aglipayan	Number	540 389 980
Mohammedan	Number	52 158 329

"The number of Catholic churches registered in 1903 was 1573, and that of Protestant churches of all denominations, 35. In 1918 the aggregate number of Catholic churches was 2778 and that of Protestant churches 451. This shows a considerable increase in the number of Catholic churches, but their number was not doubled, because this is practically a Catholic country, while of Protestant churches, there were 12 times more than in 1903, that is, nearly one-third of the increase of Catholic churches. Besides, the churches registered in 1903

were only Catholic and Protestant churches of all denominations, there being no Aglipayan and Mohammedan churches. The considerable increase in the number of Protestant churches is to be attributed to their organization, their financial resources and methods of propaganda, the conversion of a number of Catholics to Protestantism, and the fact that the Aglipayans, who were Roman Catholics in 1903, rallied around a church of their own. The coming into being of the Aglipayan church to a certain extent was greater still than that of Protestants.

"There was a certain rivalry favorable to the masses between these various denominations. The non-Catholic churches translated their constitutions and religious books, among them the Bible, into various vernacular tongues and distributed them free of charge or at a very low price. Such was the degree of progress attained that it was possible for them to conduct religious services using Spanish and the native tongues. This brought about religious discussions the outcome of which was, for the followers of the different creeds, the public acceptance of religious tolerance."

But the greatest progress after all is to be found in the influence of Evangelical Christianity in winning souls to Christ and this number cannot be measured mathematically in terms of members. Its influence in this respect and in deepening spirituality among men and women is incalculable. Through it many Filipinos have been trained as leaders. Many have been won to the ministry. Nicolas Zamora, Juan A. Abellera, Cecilio Lorenzana, Severino Cordero, Enrique C. Sobrepeña, Cipriano Navarro, Arcadio de Ocera, Proculo Rodriguez, and Matias Cuadra, the first Filipino Mohammedan to become a Protestant, Jorge O. Masa, Dizon, Evangelista, Bringas—these are but a few of the spiritual leaders developed who have served with distinction in the ministry. Numerous younger ones, some in the process of training, and countless laymen influenced by Evangelical Christianity are a veritable power in the life of the Philippine nation.

From the foregoing brief treatment, we may base judgment on the progress achieved and what future progress may be expected through the agency of Evangelical Christianity. Such a record of progress is a monument to the unselfish work of American and Filipino Christians alike who have so well and so faithfully done their duty to Christ as the Savior of humanity.

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CHAPTER IX

CONTRIBUTIONS OF EVANGELICAL CHRISTIANITY

Christianity has made contributions, great and lasting, to the Philippines. The Filipinos have a civilization whose history goes back to the dim and distant past. It is a civilization Asiatic in origin, enriched by the impact of European culture and Anglo-Saxon civilization. Although it covers a long period, there is no feature which is of greater significance than that rich phase which directly resulted from the people's acceptance of the Christian religion.

CONTRIBUTIONS OF ROMAN CATHOLICISM

During the Spanish-Filipino relations no agency was as potent in securing the good-will of the inhabitants as the Christian faith brought by the early Catholic missionaries. Of course, wrongs have been committed in the name of the Roman Catholic Church in the Philippines but with these we are not now dealing. We are concerned with the good that Roman Catholicism accomplished in the Islands. And he would be blind who would not recognize that the Catholic religion has conferred great benefits, many and permanent, upon the Filipino people.

Protestant Christians are among the first to recognize the good that the Roman Catholic Church has done for the Filipinos. One of the early Methodist missionaries, H. C. Stuntz, accorded proper recognition to the Roman Catholic contribution in his work *The Philippines and the Far East*, from the twentieth chapter of which we quote the following:

"Nor are the leaders of Protestantism ignorant of the good that there is in Roman Catholic literature, hymnology, and doctrine and history. Together Catholic and Protestant sing the soaring hymns of religious praise and adoration written by Bernard of Cluny, and Faber, and Newman. In literature of the devotional life we would be poor indeed without a

Kempis, and Rodriguez, and Fenelon.

"Through the Dark Ages of semi-paganism in Europe the Roman Catholic Church, in spite of its awful corruption, kept alive the belief in God, in the Christian redemption, in the future Abominations have crept in, hideous superstitions have become part of its life, much important truth has become corrupted; but there is no body of Christians in the world that holds the great fundamental truths of Christianity regarding the Divine Personality, the Supreme Divinity of Christ, the operation of the Holy Spirit, and the supernatural life, more firmly than Roman Catholicism. Whatever there is of mystery, of height, and of inspiring power in the Protestant doctrine of the Incarnation or of the Trinity, is found in Romanism as well; whatever of solemn motive and warning is found in the doctrine of the Fall, and of human depravity; and of the judgment for which we wait, is common alike to Romanism and Protestanism."

It was a Catholic who wrote:

There's a wideness in God's mercy Like the wideness of the sea; There's a kindness in His justice That is more than liberty.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple, We should take Him at His word, And our lives would be all sunshine In the sweetness of our Lord.

The same author discussing the question under the caption, "Why is Protestantism in the Philippines?" said that Protestantism is not there to "avenge the wrongs wreaked upon those who espoused her principles before her advent," nor "to gloat over the faults which may be proven to have existed in the lives and methods of those who have been religious leaders of the Filipino people," nor yet merely "to wage a war of denunciation against the errors in doctrine which so grievously distort the message of Christ."

The Spanish writer, Manuel Sastron, in his work, La Insurreccion en Filipinas, devoted two chapters to the discussion of the achievements of Spanish administration and the accomplishments of Catholicism in the Archipelago. He mentioned the work of missionaries resulting in the evangelization of the people "converting them into a Christian people" (convirtiendolo en un pueblo cristiano); the founding of schools, colleges, and conciliar seminaries; the establishment of institutions of charity and public welfare; the formation of the clergy and the organization of religious corporations; the encouragement of Filipinos to do "all that could conduce to the betterment of their material interests" (de todo lo que puede conducirlos al mejoramiento de sus intereses materiales); and the writing and publication of grammars, dictionaries, and other historical, literary, scientific, religious, and philosophic works. "To the friars," this Spanish protagonist wrote, "the natives owe eternal gratitude and undying love" for, according to another Spaniard from whose writings Sastron quoted, "the friars have elevated the Filipino people to the highest level of civilization. . ." ("Los frailes han elevado al pueblo filipino al mas alto punto de civilizacion. . .")

CONTRIBUTIONS OF THE FILIPINO INDE-PENDENT CHURCH

It is but fair to mention briefly some of the more important phases of the Filipino Independent Church which constitutes one of the three branches of Christianity in the Archipelago. This Aglipay movement, so called because it is headed by Bishop Gregorio Aglipay, has undertaken work which in some respects is unique in religious history because of the boldness of the conception, and the ambitious

program and task it has set for itself.

Aglipayanism is important in that it is a Filipino religious movement concretely exemplifying the people's devotion to liberty of thought and of religion. It has chosen the Bible and science, love and liberty as its supporting pillars. It has stood for "the unity of God in Jesus" (La unidad de Dios en Jesus) thus inclining toward unitarianism. It has enthroned reason as the guide in religious interpretation. It has sought to harmonize and unify the "authentic parts of the four Gospels" and evolve a Filipino Gospel simplified and coordinated. (Con el auxilio de Dios, la Iglesia Filipina Independiente va a intentar lo que hasta ahora no se ha hecho ni en Europa, America ni en otra parte, o sea la refundicion de las partes autenticas de los cuatro Evangelios en uno solo uniforme y completo que contenga la verdadera Doctrina y Biografia de Nuestro Señor Jesucristo, y que este purificado de ingertos y de contradicciones consigo mismo, cuando no con el Antiguo Testamento.) This the institution has undertaken under the leadership of that industrious layman worker, Isabelo de los Reyes, sanctioned by the Supreme Council of Bishops in the church and promulgated by the Supreme Bishop, (Obispo Maximo) Aglipay. The Oficio Divino of the church is a publication containing the New Gospel (Novisimo Evangelio) and the Eucharistic Rituals (Culto Eucaristico) or missal which should commend itself to serious and earnest students of comparative religions.

CONTRIBUTIONS OF PROTESTANTISM

The beginning of American-Filipino relations was marked by doubt and suspicion. The efforts of Americans to help the Filipinos in education and religion did much to allay distrust and to win confidence in America's protestations of altruism in

taking possession of the Philippine Islands.

In an article discussing the services rendered by Evangelical Christianity published in the Religious Telescope, an organ of the United Brethren Church, we called attention to the fact that good has accrued both to the Philippines and America itself. We take the liberty of reproducing at some length because the outstanding contributions of Protestant Christianity are discussed:

"The Evangelical Christian movement in the Philippines has rendered great services to my people and to the cause of religion. Evangelical Christianity has rendered service of lasting value:

"1. By translating and popularizing the Bible.

"2. By insistence on freedom of thought in religious matters.

"3. By provoking the old established church to competitive efforts in more direct social service.

"4. By fostering revolt against superstitious beliefs and fossilized religious dogmas.

"5. By upholding high idealism and deep spirituality.

"6. By winning souls to Christ and render-

ing social services of various types.

"Let me briefly comment on these. There was a time in the history of the Philippines, as indeed there was a time in the history of every country, when the Bible was virtually a closed book. The Bible in Latin was inaccessible to the masses. Certain traditions imported to our shores prevented its common possession and usage. The evangelical church is entitled to the eternal gratitude of Filipinos for its zealous and untiring efforts to have the Bible translated and popularized. Today such a book is available in the Philippine languages. The translation has improved spoken and written Philippine languages as the Bible indeed has improved and enriched any language into which it has been translated.

"The evangelical movement in the Philippines, furthermore, has been useful and serviceable because it helped insist upon freedom of thought in matters religious. Right here let me say that the Filipino leaders of 1898 achieved a notable victory at once significant and historic. I refer to the adoption of a provision in the Malolos Constitution which the representatives

of the Philippine people in Malolos 'voted, decreed, and sanctioned' for the Philippine republic in favor of freedom of worship. . . . The evangelical church helped make real this principle for which Filipinos had fought and sacrificed long before America took possession of the Islands.

"The evangelical church, furthermore, provoked competitive service. It helped bring about change in the old order of things. It compelled old religious organizations to institute reforms. It has been instrumental in the promotion of a spirit of intellectual and spiritual discontent necessitating old workers in the religious field to abandon their state of smug complacency. This competition contributed toward making the established church render more concrete and tangible social service.

"The new movement, besides doing these things, has rendered another distinct service. It fostered a peaceful revolt against superstitious beliefs and religious dogmas more or less fossilized. Where there is no competition there is apt to be contentment without the necessity of intellectual analysis or diagnosis; with competition, beliefs, dogmas, and creeds have to go through the crucible of reason, and for their acceptance and permanence they must be tested upon the anvil of individual and social experience. Exactly these things have come to pass.

"The Oriental mind, rightly or wrongly, has long associated Western civilization with materialism. To many a Filipino the coming of Americans to the Philippines and their tendency to glorify business only served to confirm this belief about Americans. For the good of America itself, as well as for the good of my country, the missionary endeavor undertaken was a great and noble thing. It had its leavening influence in the American administration of affairs. It tended to elevate our view of American life because here was a movement which put a premium upon idealism and spirituality. The Filipinos are a highly idealistic and deeply spiritual people. Men and women alike cling to their people's priceless heritage of idealism and spirituality.

"Of course, the evangelical church movement has been instrumental in winning men, women and children to Christ. The salvation of souls is the peculiar mission and province of the Christian church. Criminals have become saints through the power of Jesus as presented by the church. The church in a community tends to elevate individual and social standards. It keeps alive in the hearts, minds, and consciences of men a new sense of life values.

"A great many services in the medical, educational, and moral fields have been undertaken upon the initiative or inspiration of the Christian movement. I trust that those associated with missionary enterprises will habituate themselves to evaluate missionary endeavor in the light of these ideas and ideals, and not only in terms of the number of converts won to church membership."

OTHER SERVICES

We have not, of course, exhausted the enumeration of the contributions of Roman Catholicism, Aglipayanism, and Protestantism, for there are other services which have not been mentioned.

One, for example, is the usefulness of Evangelical Christianity in acting as a leavening influence, counteracting certain adverse results of Filipino contact with America against which high-minded Americans and Filipinos alike are complaining. Dean Jorge Bocobo voiced such a protest in a speech delivered before the American Chamber of Commerce in Manila some years ago. The militant Filipino reformer said:

". . . . I shall at once make my thought clear by saying that the moral stamina of the Filipino seems to give way under the impact of American influence. The violent winds of custom that blow from across the Pacific are beginning to rock the edifice of Filipino virtues. The sound and stout qualities of the Filipino race are in danger; and this is the time to give a solemn warning to the Filipino people. There is an overwhelming tendency toward the frivolous and the superficial; and the imperishable values in human existence seem to be at a discount. There is likewise a growing urge toward gross materialism to the detriment of the higher and finer things of the spirit."

Dean Bocobo analyzed, in the speech referred to, the advantages and disadvantages of American in-

fluence upon Filipinos.

Another service of incalculable value which Christianity has rendered is the strengthening of family ties and elevating and sanctifying the Filipino family. In the Philippines, divorces are practically unknown. The institution of marriage partakes of the divine and marriage vows are held sacred and observed as binding. The position of the Filipino woman is high because of Christian influence. Exgovernor Forbes is one of countless writers who have paid tribute to the Filipino woman. These are his words:

"The Christian Filipino woman holds a very different position in the family from that given to her sisters in India or in most Oriental countries. She is usually the business manager of the household, keeps the keys, does the providing, receives all cash earned by any member of the family, including the proceeds from the farm produce, and supervises the expenditure. It is she who makes the budget. A man who fails to turn in his receipts for his wife's direction somewhat injures his standing in the community."

TOWARD 100%

We have already adduced official data from the census of 1918 showing that 91% of the Filipino inhabitants were then classified as Christians. It

can conservatively be estimated that today the percentage must be at least 92%. If to the task of the Christian churches and allied organizations in combating those influences which undermine Philippine life and in conserving the good in Filipino nature could be added that of further increasing the percentage of Christians in the Philippine population so that in a few more years it would be nearer 100%, they would accomplish a signal service to the Philippines and the cause of Christianity throughout the whole world.

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CHAPTER X

RELIGIOUS EDUCATION

The Philippines is a fertile field for religious education. The ground has been prepared, the atmosphere is favorable, and the people are responsive to the appeal of Christian education.

EARLY RELIGIOUS BELIEF AND TRAINING

The early inhabitants of the Islands as we have previously stated, were worshippers of the "anitos" or the spirit of their ancestors. The Filipino scholar, Doctor Tavera, bears out this statement and adds that the primitive Filipinos seemed to have held to "the belief in two or three superior gods who directed everything, and in the existence of inferior spirits to whom sacrifices were offered to calm them or to give evidences of gratitude for some benefit received." Others have claimed that some of the early Filipinos were nature worshippers. There is more or less unanimity in the belief that there was a universal recognition of the existence of a supreme spirit "Bathala" or "Kabunian" as "Namarsua" or the Maker of the universe.

Even in those early days the primitive inhabitants had some sort of religious training. It was a part of the preparation of the young to observe the religious rites and go through the ceremonies prescribed by the elders in accordance with what they deemed to be the wishes of the great spirit.

EFFECT OF CONTACT ON RELIGION

Doctor Virchow in his work The Peopling of the Philippines rightly says that the religious beliefs and practices of the Filipinos have been influenced by their contact with the outside world. He writes:

"Over the whole Philippine Archipelago religious customs have changed with the progress of external relations. Christianity has in many places spread its peculiar customs, observances. and opinions, and changed entirely the direction of thought. On closer view are to be detected in the midst of Christian activities older survivals, as ingredients of belief which, in spite of that religion, have not vanished. Before Christianity, in many places, Islam flourished, and it is not surprising to witness, as on Mindanao, Christian and Mohammedan beliefs side by side. But, before Islam, ancestor worship, as has long been known, was widely prevalent. In almost every locality, every hut has its Anito with its special place, its own dwelling; there are Anito pictures and images, certain trees and, indeed, certain animals in which some Anito resides. The ancestor worship is as old as history, for the discoverers of the Philippines found it in full bloom, and rightly has Blumentritt characterized Anito worship as the

ground form of Philippine religion. He has also furnished numerous examples of Anito cult surviving in Christian communities."

MOHAMMEDANISM

One of the earliest religions which exerted influence upon Philippine life is Islamism. Under this faith the followers were schooled in the ideas of Mohammedanism and in the tenets of the Koran. The religion of Mohammed gained foothold in the southern part of the Philippine Archipelago and would have spread over a larger territory were it not for the coming of Spain early in the sixteenth century when she took possession of the Philippines.

CHRISTIANIZATION OF INHABITANTS

Whatever may have been the defects of Spanish administration in the Philippines, all fair-minded people will admit that one of its permanent results was the almost complete Christianizing of the people. Sastron, one of the most confirmed defenders of Spanish rule and of Catholicism, has the following to say in his La Insurreccion de Filipinas:

"Spanish domination in the Philippines succeeded in the evangelization of an idolatrous people, converting them into a Christian people, thanks to the constant and saintly labors of our missionaries."

It is well known that under the Roman Catholic religion education in accordance with the doc-

trines of the faith was fostered. In fact the friars and priests not only organized schools but engaged in the supervision of the public schools established in the different towns both for boys and for girls. Besides, different parochial schools were also opened, many of which still persist. In most of the schools the three R's were taught, but, unlike the three R's of the American schools, the three R's in the Philippine schools during the Spanish regime were Readin', 'Ritin' and Religion. The catechism was a common subject in both the private and public schools. Religious education thus is not a new thing in the Philippines.

RELIGIOUS EDUCATION UNDER EVANGELICAL CHRISTIANITY

Religious education under Protestantism has been one of the important features of the Evangelical Christian movement. Mention has already been made of the establishment of some Protestant institutions for general education. Effort has also been exerted toward the inclusion of some religious courses in the curriculum. Attempts have been made toward furnishing and replenishing existing libraries with books directly and indirectly dealing with religion.

CHARACTER TRAINING

It must never be forgotten, of course, that all sound education must of necessity concern itself with

character training. While education must prepare the boys and girls to earn a livelihood, there is something higher and more important and that is train-

ing boys and girls to live a good life.

Upon the question of character training, there are two camps of thought. One camp holds to the belief that there can be no education for character unless it is based upon religion; another camp of thought maintains that morality and religion, while in an ideal community may be one and the same thing, vet in the practical work-a-day world they are separate and an individual may be moral without being religious. Whichever may be the view held, it is apparent that education, though it be of the lay type, contributes toward the building of character. Religious education proper, of course, deals essentially with character development tinged with spirituality. The outstanding purpose of education therefore under the Christian churches is the development of Christian character.

AGENCIES FOR RELIGIOUS EDUCATION

There are various evangelical agencies for religious education. The most important are:

The Union Theological Seminary;

(2) The Sunday Schools;

(3) The Bible Classes; (4) The Daily Vacation Bible Schools, and

(5) The Young People's Societies. We shall deal with these agencies seriatim.

(1) The Union Theological Seminary.—Religious education cannot rise higher than its source. The training of leaders for religious education, therefore, is all-important. In the Philippines in addition to the trained leaders from abroad, it was necessary to found a seminary. The Protestant denominations acted wisely when, in an excellent spirit of Christian comity, they decided to establish a Union Theological Seminary. Just as the Catholic churches needed to train leaders for their respective fields, it was likewise necessary for the Evangelical churches to develop leaders.

This institution devoted to the training for the ministry since 1915, has had a department of Religious Education. This department has for its prime purpose that of preparing men and women for edu-

cational service in the Protestant field.

(2) The Sunday Schools.—One of the most impressive ceremonies in connection with the program of the International Convention of Religious Education held at Toronto, Canada, in June, 1930, was the unveiling of the monument to Robert Raikes known throughout the world as the pioneer in the Sunday School movement. The statue of the Sunday School founder was erected in Queen's Park, Toronto, in front of the Parliament buildings. It is like the original Robert Raikes statue erected to celebrate the centennial year of the father of Sunday School in 1880 by the National Sunday School Union of England at the Victoria Gardens on the Thames embankment in London. The statue at

Toronto was a fitting sesquicentennial memorial to a great religious leader presented on behalf of the International Council of Religious Education by Mr. J. L. Craft, of Chicago.

The Sunday School movement which has become international, owes its origin as we have stated, to an English printer who was deeply interested in the uplift of the youth, especially the children of the poor. It should be of interest to know what animated Raikes principally in his Sunday School plan. From a letter which he wrote we quote:

"The great principle I inculcate is, to be kind and good natured to each other; not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend. As my profession is that of a printer, I have printed a little book, which I give amongst them: and some friends of mine, subscribers to the Society for Promoting Christian Knowledge, sometimes make me a present of a parcel of Bibles, Testaments, etc., which I distribute as rewards to the deserving."

The fundamental aim of the movement was summarized by an enthusiastic supporter of Sunday School work in a circular letter prepared and distributed by William Fox couched in the following words:

"To prevent vice—to encourage industry and virtue—to dispel the darkness of ignorance

to diffuse the light of knowledge—to bring men cheerfully to submit to their station—to obey the laws of God and their country—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here—and to endeavor to prepare them for glorious eternity—are the objects proposed by the promoters of this institution."

The results of the early attempts of Raikes can be summarized in his own words from an article which he penned on the subject in May, 1784:

"The good effects of Sunday schools established in this city are instanced in the account given by the principal persons in the pin and sack manufactories, wherein great reformation has taken place among the multitudes whom they employ. From being idle, ungovernable, profligate, and filthy in the extreme, they say the boys and girls are become not only cleanly and decent in their appearance, but are greatly humanised in their manners—more orderly, tractable, attentive to business, and, of course, more serviceable than they ever expected to find them. The cursing and swearing and other vile expressions, which used to form the sum of their conversation, are now rarely heard among them."

The Sunday School movement like a snow ball grew in size as it rolled. With the implantation of Evangelical Christianity in the Philippines, Sunday

Schools were established. From modest beginnings the Sunday School movement has now grown so that it can now claim an army of 100,000 composed of students, officers, and teachers. The future of the Sunday Schools in the Philippines is destined to

be bright.

(3) The Bible Classes.—Another agency in religious education is to be found in the Bible Classes. These are conducted in conjunction with the churches by the pastors themselves assisted by deaconesses and teachers appointed. Bible classes were also organized in different school centers. Through such classes numberless boys and girls have come to know of the Bible and of the Christian religion.

(4) The Daily Vacation Bible Schools.—Besides the Bible classes which are more or less continuous throughout the year, there are also other agencies of religious education. These are the Daily Vacation Bible Schools. Such schools are ordinarily of short duration held during the months of April, May, and the early part of June coincident with the long vacations. This may be said to be summer sessions for religious education wherein brief but well-organized courses are offered and those who complete them successfully after attendance at a series of these institutes are entitled to certificates showing the completion of the courses as outlined.

(5) The Young People's Societies. The young people's societies such as the Christian Endeavor Society, the Epworth League, and like organizations are influential in promoting religious education.

Through the activities of these societies the young people gain religious knowledge and experience which affect their spiritual lives. Through them the laymen have an opportunity to exercise a certain amount of leadership, practice democracy, and exert an influence which is invaluable to themselves and to those who join these societies. The program of these societies is like the program of similar organizations in America and other countries. The members take up definite studies, organize themselves into discussion groups, and help the church to bring the gospel to the homes and groups which otherwise would not have an opportunity to hear the Word of God and the saving power of Christ. What these societies do may be gauged from the suggestive motto which they have adopted, namely: For Christ and the Church. Both the Christian Endeavor Society and the Epworth League people hold their respective conventions once a year to draft plans and programs to be carried out in the whole evangelical field for the ensuing year.

(6) Other Agencies.—There are other agencies which also contribute toward religious education in the Islands. Among these may be mentioned the Young Men's Christian Association and the Young Women's Christian Association. Both organizations in the course of the year undertake to conduct classes for the teaching of the Bible and religion. In addition to their usual activities they also conduct annual conferences which selected representatives attend. The purpose of these conferences is

to give the young people a better outlook upon life and a better insight into the Bible and an appreciation of God's plan for individual and social life.

The Bible Training Schools for women are also important agencies in the religious education movement. They are especially important in a country like the Philippines where women play such a prominent role in religious activities.

RELIGIOUS INSTRUCTION IN THE SCHOOLS

In a country where the church and state are separate and by the very democratic nature of the public school system, religion which as most people understand it, is of denominational type, naturally cannot be a subject definitely included in the curriculum. The policy of the government is one of religious neutrality. It is thus seen that our government "respects all religions, wars against none, favors none and defends none." However, priests and ministers, religious leaders and parents may take advantage of the opportunity offered by law as provided in the following:

"It shall be lawful, however, for the priest or minister of any church established in the town where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those publicschool pupils whose parents or guardians desire it and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent. who shall fix the hours and rooms for such teaching. But no public-school teacher shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupils shall be required by any public-school teacher to attend and receive the religious instruction herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister, or religious teacher for the purpose of arousing dislovalty to the United States, or of discouraging the attendance of pupils at such public school, or creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the Director of Education, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the publicschool building thereafter."

Rev. M. W. Mumma, former missionary of the United Brethren Church in the Philippines and now pastor at Phillipsburg, Ohio, and editor of *The Miami Messenger*, upon seeing the foregoing provisions in an article on the Philippine religious work embodying them said: "I was especially interested in the provisions for week day religious instruction in the school buildings which again are ahead of provisions in most of our states."

This discussion of religious education in the Philippines should show clearly how great is the opportunity for service in this field in a country so fertile and among a people so eager and responsive.

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CHAPTER XI

PRESSING NEEDS

It must be evident at this juncture that Evangelical Christianity has secured a strong and permanent foothold in the Philippine Islands. But those identified or in sympathy with this progressive Christian movement are never content with achievements made for it is the peculiar genius of Christianity to count in its fold a body of zealous men and women ever and always discontented. It is well that this spirit should prevail for in contentment there is stagnation. Christians are constantly looking ahead. They are dreaming dreams. Their imagination is continually in search of new fields to conquer. Evangelical Christianity is a growing, creative, spiritual movement. The dynamic power of Jesus Christ is continually asserting itself for its extension and ex-The movement is pressing onward and Therefore, it is always confronted with forward. pressing needs, various, many, and varied.

LEADERSHIP

The constant and continuous need of Evangelical Christianity in the Philippines, as it is indeed the need of Christianity everywhere, is trained leadership. The Christian religion is a world religion, one which in its very essence is intellectually and spiritually hospitable. From time immemorial the people of the Islands have again and again been commended for their spirit of hospitality by impartial observers. The islanders welcome people to their homes whether they be foreigners or nationals. The types of people most welcomed from abroad are those interested and engaged in educational and religious work. The Filipinos indeed are hospitable to great ideas, thoughts, and philosophies. Movements for uplift are therefore welcome.

Leaders of the Christian movement are assured of a cordial welcome. American leaders who temporarily or permanently cast in their lot with the Filipino people out of a desire to help in the development of leaders from among the nationals are looked upon as veritable friends, nay, more, even brethren. For some time to come, at least, the Evangelical Christian movement will need the helping hand of disinterested Christians from America and other lands. Such leaders who come, however, can best serve the cause of Evangelical Christianity if in their work they seek to labor sincerely and disinterestedly to make themselves and their services unnecessary.

We repeat for the sake of emphasis, we need moral leaders and in great numbers in the Evangelical Christian field. Considerable work has been done to supply this need, but much still remains to be done. Mention has been made of the work and service of such institutions of general education as the Silliman Institute, a large Presbyterian institution, the Central Philippine College, a Baptist institution, and the Union High School in Manila under the united cooperation of the Presybterians, the Disciples, and the United Brethren. But training for leadership should be made a conscious objective.

We wish particularly to emphasize the necessity of training more women workers and leaders. To be sure this phase has by no means been neglected. Dr. A. L. Ryan, General Secretary of the Philippine Council of Religious Education, has the following to say on this point:

"Seven special schools for the training of women workers have been established by the various missions. The Methodist Mission conducts the Harris Memorial Training School in Manila and the Women's Bible School at Lingaven, Pangasinan. The United Brethren Mission conducts the San Fernando Girls' School in Union Province. The Disciples have a Girls' Training School in Laoag, Ilocos Norte. The Baptists have a special school for women workers in Iloilo. The Presbyterians conduct the Ellinwood School for Girls in Manila, and the Congregationalists have their Cagavan Girls' Bible School in Misamis, Mindanao. The workers graduating from these schools, totaling around a hundred a year, do remarkable service in the field, among women children."

Miss Matilda C. Weber, now in the United States as the editor of the Evangel, did excellent work in the training of girls for religious service in the United Brethren territory with headquarters at San Fernando, La Union.

At the risk of being tiresome, we again say that the Evangelical field urgently needs more real leaders, more Christian helpers from abroad for a time at least, and more religious leaders from among the nationals themselves.

THE UNION THEOLOGICAL SEMINARY EXPANSION AND ENDOWMENT

Mention has already been made of the Union Theological Seminary. This institution is important because it is a cooperative enterprise of the different Protestant denominations. It is a most influential instrumentality for the development of leaders whose intellectual and spiritual equipment must satisfy a constituency with a continually rising intellectual level.

This seminary started from humble beginnings. In 1904 the Ellinwood training schools for Presbyterians were opened by Rev. George William Wright beloved for his genial nature and respected for his sympathetic Christian heart. Rev. Harry Farmer of the Methodist mission started a seminary at Dagupan, Pangasinan, in 1908, then the Florence Nicholson Seminary at Caloocan, Rizal. Later the Methodists decided to cooperate with the

Ellinwood Bible Seminary by sending their students. In 1911, the United Brethren joined the seminary; in 1913, the Disciples, and in 1919, the Congregationalists. "The teaching force and running expenses of the institution" says Doctor Laubach, "are provided by the missions on a basis of seven shares, Presbyterians, and Methodists each providing two shares, and the United Brethren, Disciples, and Congregationalists each furnishing one share." The seminary emphasizes quality rather than quantity. It is to be commended for this decision. In the years of its existence, the standards maintained have been continually raised and today its standards approximate those maintained by similar institutions in other countries.

While the seminary now is housed in better quarters, the time should not be far distant when better and larger quarters will have to be provided. The present faculty is satisfactory but it should be a matter of only a few years before it is improved and enlarged. A religious reawakening may be looked for in the future especially when the Philippines will have become self-determined and it is reasonable to expect that the number of students and the demands made upon the seminary will greatly increase.

Christians of clear vision of the needs of the morrow need to rally to the support of the seminary for its maintenance, its expansion, and its improvement. To the ministers of the different denominations, to Americans and Filipinos actually in the field, the

need of a permanent endowment for the Union

Theological Seminary is apparent.

An adequately endowed Union Theological Seminary, perpetually and continually advancing is one of the pressing needs of Evangelical Christianity in the Philippines.

TEACHER-TRAINING INSTITUTIONS

With the rapid advance in education everywhere in the Philippines, the demand for teacher-training institutions is continually growing. The reports of the Director of Education from year to year show a constant improvement in the attainments of teachers employed in the public schools. If religious education is to make the advance that it should, it must be provided with teachers intellectually equipped and

professionally trained.

The government of the Philippines has been making provision for the establishment of teacher-training institutions. In Manila, the Bureau of Education maintains a Philippine Normal School. In the provinces, insular normal schools have been established in Ilocos Norte, Ilocos Sur, Pangasinan, Albay, Iloilo, Cebu, and Zamboanga. Normal courses are also offered in certain high schools established in provincial capitals. Teachers of higher attainments and better qualifications for both the public and private schools are also recruited from among the graduates of the colleges of education in the University of the Philippines, the National University, and other private institutions of learning.

The field of religious education must gauge its future by the progress that is being made generally in the field of education. Teachers in religious institutions, if they are to exercise that influence which is expected of them, must have training and preparation equal to, and if possible better than, the training and qualifications of teachers in ordinary schools. This to be sure, appears to be a difficult demand and vet it is imperative. Religious education is destined to grow with the years. There must be more and better teachers prepared to carry on the program of religious education in the Islands. It is essential and necessary for the different mission boards, for the administrators of Evangelical Christianity to think seriously of the establishment of teachertraining institutions for the education of teachers to be employed in religious education schools and colleges and as directors of young people's religious work. Here is a field for philanthropy of the most practical type.

CHRISTIAN LITERATURE

Another pressing need of Evangelical Christianity in the Philippines is more and better Christian literature. There is a great hunger for suitable material of this sort in English, in Spanish, and in the vernacular.

The progressive development of education in the Philippines for nearly four centuries and more, and especially the rapid progress made of late, can have but one result, namely, the development of a citizenry with the reading habit. It is necessary to think of establishing more libraries and reading centers. At such places, properly selected religious literature must be provided.

It seems fitting at this point to show the status of literacy in the Philippine Islands. For this purpose we can do no better than to quote the testimony adduced by a member of the Philippine Delegation on the occasion of the hearings on Philippine Independence held from January to March, 1930, by the Committee on Territories and Insular Affairs of the United States Senate:

"On April 12, 1919, the American Governor General telegraphed the Chief of the Bureau of Insular Affairs at Washington, among other things, that '30 per cent of the popula-tion above 10 years of age is illiterate.' At that time this percentage was only I per cent higher than the per cent of illiteracy of one of the States of America. No official census has been taken since 1918, so frankly the best we can do is to estimate. But if in 1919 the percentage of illiteracy was 30 per cent, now in 1930, or 11 years after, it is conservative to estimate that figure to be 26 per cent. But even with the figures at 30 per cent, as given II years ago, our record of literacy is better than that of 37 of the 56 independent nations of the world. I think it is interesting to add the following information from the 1918 census of the Philippine Islands, Volume II, page 62: "'There are among the literate Filipinos of 10 years and over 540,552 males, or 32.1 per cent of the total male population, and 313,993 females, or 21.5 per cent of the total female population, able to read and write English; and 454,052 males, or 27 per cent, and 210,770 females, or 14.5 per cent, able to read and write Spanish."

The different missions have been publishing religious leaflets, pamphlets, books, and periodicals. They have likewise distributed considerable literature.

One of the earliest periodicals published was the Christian Advocate under the editorship of Rev. I. L. McLaughlin. This paper was later changed to the Philippine Observer which is a union paper. The Mabuting Balita published by the Methodists and Presbyterians, the Silliman Truth and Ang Kahayag published by the Presbyterians, the Philippine Presbyterian and the Pearl of the Orient published by the Baptists in Iloilo are among the mission papers. The Naimbag a Damag (Good News) published in English and in Ilocano is a paper organized by the United Brethren mission in the Philippines under the editorship of Rev. M. W. Mumma. Later it became a joint publication of the Methodists, the Disciples, and the United Brethren. Following Mr. Mumma, several ministers in the United Brethren Mission have been editors of this weekly, probably the most influential mission paper at present published. Among them were Rev. Sanford B. Kurtz, Rev. E. J. Pace, Rev. Juan A. Abellera, Rev. H. W. Widdoes, Rev. C. C. Witmer, Rev. C. E. Rettew, Rev. Walter N. Roberts, and Rev. Alva W. Knoll all assisted by able Filipino editors.

The time is certainly ripe for the production of distinctive Christian literature by Christian Filipinos and Americans in sympathy with the needs and hopes of the Filipino people. Dr. Howard W. Widdoes, a pioneer Christian worker in the United Brethren Mission in the Philippines, and who has devoted much time in the United States to enlisting active interest in, and support of the program of the United Brethren Church and of the Union Theological Seminary and in securing Christian literature for the Philippines saw the need clearly and said:

"Nearly thirty years of English public schools has produced a generation of Filipinos eager to read. They crave English books, magazines and periodicals. All kinds of trashy novels and books overemphasizing sex, pseudo-scientific, anti-religious, a few anti-Christian books, propaganda for all manner of "ISMS" seem to be always available, but good English literature and Christian books are altogether too few.

"The demand for English, Sunday School literature and young people's Christian papers like The Endeavor World, has been almost satisfactorily met through the World Sunday School Association, which has forwarded used

Sunday School supplies of all kinds. The Sunday Schools and Young People's Societies in the Philippines use the lessons a year later than they are studied in America, thus giving opportunity to continue this fine form of work.

"Nearly one million and a half of Filipino youth are studying the English language in the public schools and this number will grow as the government is able to meet the demand for education, for at present not quite half of the children of school age are attending either public or private schools.

"The young people who have studied in the English schools are the most important group in the Islands and will continue to grow more important as the study of English becomes more widespread. There is at the present time a fine field for a distinctively Christian magazine of high quality among the young Filipinos who are just establishing families and embarking on their careers. Such a magazine ought to be published and serve as a mouthpiece of the Evangelical Movement, setting forth the specific Christian ideals for the new life in the Philippines.

"There is also a place for a distinctive literature, written in the Islands by educated Filipino Christians or by missionaries who know the needs and have a sympathetic feeling for and understanding of Filipino life."

Several Christian workers have realized the might of the pen and did effective work in the field of writing articles and books. Among them may be mentioned Dr. F. C. Laubach, the author of a scholarly work on The People of the Philippines and a delightful little volume, Seven Thousand Emeralds, Dr. A. L. Ryan, the author of Religious Education in the Philippines, Rev. Enrique C. Sobrepeña, the author of A New Emphasis in Religion, Bishop Homer C. Stuntz, the author of The Philippines and the Far East, Rev. Otto Houser, Rev. Samuel Stagg, Dr. George W. Wright, Rev. Juan A. Abellera, Dr. D. S. Hibbard, Rev. E. K. Higdon, Mr. I. Panlasigui, and other Christian ministers and laymen.

The appeal for support in this program of providing more and better Christian literature has been

voiced in the words of Doctor Widdoes:

"The Christian Literature Society of the Philippines needs funds for three types of work. First, a fund for producing, publishing and distributing free literature in the vernacular and in English. Second, a revolving fund for producing and distributing literature for sale and for handling such second hand books as may be sold. Third, an endowment or permanent fund, the interest of which may be used to stabilize and continue the work of the Society."

FINANCE

Very much of the work that has been started could be expanded, a great many of the institutions established could be improved with increased finan-

cial support. This financial handicap indeed is one of the greatest and most pressing needs of the Evangelical Church.

Some of the Christian workers and missionaries receive pitifully low salaries. Their usefulness could be multiplied and the effectiveness of the work that they are doing enhanced if a suitable living wage could be provided. We propose as the goal toward which we should work: A LIVING AND A SAVING WAGE FOR CHRISTIAN WORKERS.

While we do not wish to appear as unduly emphasizing the material phase of Christian work, at the same time laymen must recognize that Christian work could be greatly helped and dignified by providing a living and a saving wage for the Christian heroes and martyrs who are giving so much of their time, so much of their effort, so much of their energy, and so much of their own lives to the teaching, preaching, healing, and saving ministry.

Let there be developed everywhere a desire on the part of those interested in, and in sympathy with, the Christian program, to make money honestly and to give generously. The Filipinos must take upon themselves more and more and with a keener earnestness, the obligation and responsibility for supporting the program of Evangelical Christianity in

the Philippine Islands.

Doctor Cottingham of the Methodist mission who has done so much to foster this spirit of selfsupport and cheerful giving put the matter tersely when he said: "Filipinos are like other people and what is pleasing to one is distasteful to another. The first and best plan is the tithe. 'Do we tithe and do our preachers tithe?' if answered in the affirmative, would settle most of our difficulties, Like preachers, like people, on the tithe question. Next to the tithe is the budget system with weekly pledges paid, if possible, through

the envelopes.

"The single budget merits study. By this we mean a budget to cover the entire support of the church activities—pastor, current expenses, Sunday school, benevolences and all other needs; a Finance Committee composed of members of the different organizations in the church, and a single cashier to whom every cent collected is paid and who pays every obligation in the church. This system stops a multitude of leaks and many foolish expenditures by many treasurers; and it pleases the people, as they prefer to trust a good man with their money rather than to trust it to a number of treasurers some of whom are not experienced in handling money. I know of two instances in the city and two in the provinces where the single budget has been tried and we can report the success to be one hundred per cent as a whole."

The different denominations have worked along somewhat similar lines although they have yet a long road to travel to reach the stage of self-support. We only hope that Doctor Cottingham's faith will be justified when he asserted that "the

Filipino will support the gospel which he loves if we patiently teach him his duty and a way to do it."

MEDICAL PROGRAM

One of the most practical manifestations of the true Christianity of the Evangelical movement in the Philippine Islands is found in its healing ministry through its medical program. The Roman Catholic Church even in the early days saw the practical importance of a medical program and as a result, established various hospitals in the Islands. The different Protestant missions have done noble work in the establishment of mission hospitals. Effective medical ministrations have been undertaken in various places such as Aparri, Laoag, Vigan, Iloilo, Capiz, Dumaguete, Bohol, Leyte, Cagayan, Zamboanga, and Davao. In Manila there is the Mary Johnston Hospital under the able direction of Dr. Rebecca Parish, a thoroughly consecrated Christian, devoted to women and children especially those of the poor. Other hospitals in the city are the Mary Chiles Hospital conducted under the direction of the Disciples, and the St. Luke's Hospital maintained by the Episcopal Church. Dr. Charles T. Sibley, of the American Board (Congregational), established a hospital as early as 1908 in southern Mindanao.

The United Brethren mission more recently (1920) established a hospital lately housed in a beautiful three-story concrete building located on

an eminence overlooking the town and bay of San Fernando, La Union. It is the culmination of the dream of the United Brethren missionaries and of a trained woman nurse, Miss Lottie M. Spessard. This hospital, at first, had no full time physicians available but Public Health men gave part time services. Now there is a full time physician in the person of Dr. Rufino N. Macagba who is enthusiastic over the medical program as an agency to win sympathy toward Protestant Christianity and in its program of service.

The establishment of mission hospitals, and with them the development of institutions for the training of Filipino nurses imbued with the unselfish spirit of Christian service is one of the most significant services undertaken by the Evangelical Christian movement. Greater support of the medical program of the mission is one of the pressing needs.

DORMITORIES

Another important service is that rendered to students through the hostels established in Manila and in the provincial capitals. More dormitories for boys and more dormitories for girls under the guidance and supervision of Christians are greatly needed. We commend the establishment of more hospitals, more institutions for the training of nurses and deaconesses, and the establishment of more dormitories radiating the atmosphere of the religion of Christ.

We especially urge the establishment of dormitories for girls. We trust the importance of this will not be measured by the brevity of these remarks. Those familiar with the life in the Orient where girls and women have not been schooled in the atmosphere of freedom bordering upon abandon of the West will especially appreciate the force of this recommendation. Girls away from their homes, pursuing their studies in the provincial capitals and in the cities are in need of safe homes which approximate in somewhat idealized form the life and the spirit found in the best Christian homes. The beneficiaries of the services rendered by the medical program and by the Christian dormitories are among the greatest sympathizers and supporters of Protestant Christianity.

THE Y. M. C. A. AND THE Y. W. C. A.

Mention should be made of the importance of extending the useful form of Christian work undertaken by the Young Men's Christian Association and the more recently established Young Women's Christian Association. These exert a leavening influence upon the whole life of the nation. They are international in their character. Though essentially non-sectarian, they are thoroughly Christian. They have a universality of appeal which enlists ready and cordial support.

The Philippines has great need of the physical, intellectual, social, and spiritual programs of these

organizations which have proven to be so useful and serviceable in all the countries where they have been introduced. Whatever support is given either of these institutions is a wise investment.

SUITABLE CURRICULUM

Another very pressing need of the religious work in the Islands is a suitable and graded curriculum adapted and adjusted to Philippine conditions. There is need for curricula for at least four groups, the beginners, the primary, the junior, and the intermediate. Perhaps we ought to add a fifth group—that of college students and adults. The preparation of such curricula is a tremendous task but should be undertaken as promptly as possible.

The construction of the religious curriculum for the Philippine Islands should be done in conformity

with the following guiding principles:

1. The curriculum should be a Christian curriculum. It should be in harmony with the ideals and principles of Christianity. It should be suffused with the spirit and philosophy of the Man of Galilee.

2. It must be a graded curriculum, adapted to the age levels and the intellectual levels of the various groups for which it is intended.

3. It must be adjusted to the psychological and social nature of the inhabitants of the Philippines. All curriculum must satisfy the psychological and sociological factors. In our case the curriculum must be essentially indig-

While it must, of course, conform to enous. those requirements which possess a certain degree of universality, the curriculum in question should reflect Philippine life and should contribute to its elevation, enrichment, and, as far as possible, its perfection.

There are other principles of curriculum-making but these are believed to be the most important and most fundamental.

Meriam in Child Life and the Curriculum pointed out five principles which should also be borne in mind in the making of the religious curriculum. They are as follows:

"Principle One: The curriculum should contribute primarily to enabling boys and girls to be efficient in what they are now doing, only secondarily to preparing them to be efficient later.

"Principle Two: The curriculum should be selected directly from real life and should be expressed in terms of the activities and the en-

vironments of people.

"Principle Three: The curriculum should provide for great scope and flexibility to meet individual differences in interests and abilities.

"Principle Four: The curriculum should be so organized that it will admit of easy rearrangement of the schedule for any day, of the work for any grade, and even of the transfer of work from grade to grade.

"Principle Five: The curriculum should lead the pupil to appreciate both work and leisure, and to develop a habit of engaging in both."

The principles and objectives discussed by Doctor Ryan in his pioneer work on Religious Education in the Islands deserve special attention.

UNION

Another pressing need of Evangelical Christianity in the Philippine Islands is the necessity of emphasizing the spirit of union among the different denominations. This will form the subject of a separate chapter.

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CHAPTER XII

TENDENCIES, TRENDS, AND OPPORTUNITIES

Mariners traveling at sea frequently check themselves up by the aid of chart and compass and perhaps of the astronomical bodies to determine where they are and to know whither they should direct their bark. Religious workers likewise at frequent intervals should take inventory of their stock, making a careful check of their resources to define what yet needs to be accomplished and how best to accomplish it.

It is believed helpful to analyze probable tendencies and trends and make a brief survey of the field of opportunity. Such a task demands a knowledge of what has gone before, an understanding of the present, and a realization of the challenge of the future.

This study so far should have proven suggestive of trends and tendencies and opportunities. The mistakes of the past should serve as an index to men of vision as to what needs to be reformed. The record of achievements should be a barometer as to what merits continued emphasis. At any rate it is always well to pause and reason, pray and plan, and then, with faith and courage, press on.

WHITHER ARE WE TENDING?

Whither are we tending? This is a question that is heart-searching. It is a question which demands a careful analysis of the various factors and elements involved in an integrated individual and social life.

It should be remembered always that the religious feature of life, all-important though it is, is after all but one phase of life. The individual himself is a many-sided being. He has a body, he has a mind, he has a heart, and he has a spirit. True, all these are interdependent and interrelated. A derangement of one phase cannot but affect the whole. Conversely, an improvement of one phase cannot but affect the whole. The betterment of any one side helps to raise the general tone. What is true of the individual is even truer with social life in a more complex and complicated manner.

What we are trying to make clear is that the work in the religious field must be judged in its proper perspective. It cannot be dealt with as a sort of disembodied feature separate and apart from the other phases of life.

In a previous chapter we stated that progress is interlocking. We may now add that a serious retardation of one phase of life serves as a check rein tending to hold or slow up progress in other phases.

It would be a serious mistake, and we fear it is a mistake that has often been committed, to consider the religious work as something entirely distinct and aloof from the other spheres of human life. Those actively at work in the religious field frequently say, and truly, that religion should be everybody's business; that the religious spirit should suffuse all other professions. But it is equally true that education is everybody's concern, or politics, or business, or any other important activity of social life.

It is, we believe, a truth well-nigh axiomatic that the future of Evangelical Christianity in the Philippines is bound up with all other important activities. This being so, it is highly necessary that the religious work be seen in its proper relation to every other important activity of Philippine life. We shall make this assertion clearer by citing a few examples.

RELIGION AND GROWING NATIONALISM

One of the outstanding phenomena of Philippine life today, in common with life in every other dependency, is the rising tide of nationalism. The Filipino people more than ever before have now become conscious of nationality. This spirit of nationalism has strengthened their unity and solidarity. It has a definite relation not only to their politics and to their education but also to their religion. This is an undeniable fact and it would be folly to ignore it.

Let us take one example, the case of the *Iglesia Filipina Independiente* (Filipino Independent Church). Headed by Bishop Aglipay, himself a national, in the short period of a little over two decades, in 1918, according to the official census of the Philippines, the movement already had reached

a membership of about one and a half million. Aglipay was formerly a priest in the Roman Catholic ranks. He was the first of the Filipino clergy boldly and courageously to strike for religious independence. When peaceful and diplomatic methods proved of no avail, like Martin Luther, he struck a decisive blow. Actively affiliating himself with the revolutionary movement of 1896, he acquired increased prestige and popularity. Later he founded a new church. What has been accomplished in the case of Aglipayanism simply exhibits one of the various manifestations of the strength of Philippine nationalism.

The Roman Catholic Church in the Philippines has felt the force of this national spirit. And with what result? The native clergy has been accorded greater recognition. The Roman Catholic organization in the Philippines has been infused with new blood. Today there are five Filipino bishops. We would not be surprised if in the future, the demand for a Filipino archbishop now more or less inarticulate in the bosom of many Filipino priests and laymen will make itself vocal. May this laudable ambition eventually prove irresistible!

So the spirit of nationalism which has had an influence in the Aglipayan movement, in education, and in politics must be recognized in the ranks of Evangelical Christianity. Fortunately it has not been ignored. Many of the American leaders of the movement have definitely announced their objective to be the eventual independence of the Phil-

ippine Evangelical churches in the matter of administrative control. They look forward to the establishment of indigenous churches, self-supporting, and self-directing. We are thus tending and should tend to the goal dictated by right and reason.

Religion must seriously take into account the soul of a people. The greatest gain will not be made by presenting the Christian religion in foreign terms and foreign forms. Throughout the East there is a revolt backed by soul force against undue Westernization.

Stanley Jones saw it clearly in India and his wonderful volume on *Christ of the Indian Road* has a message to all missions and missionary workers throughout the world. Evangelical Christianity in the Philippines must become a Filipinos' movement. It cannot attain superlative strength if it is felt that it is alien and exotic. It will reach its perfection in the Islands only after it has become enshrined in the nation's heart of hearts.

Edwin W. Smith has recognized the importance of the spirit of nationalism in religion. In his delightful volume, *The Shrine of a People's Soul*, speaking of religious work undertaken in foreign fields by European missionaries he said:

"So long as Christianity is presented to a people in European terms, under European forms, it must remain an exotic faith to them. It may gain a certain prestige as the religion of a powerful race, but sooner or later their national spirit rises, and they revolt against the domination of an alien culture. They come to see that they too are a people, and they will cherish resentment against all who have conspired to rob them of their heritage. Unless by that time Christianity has become deeply rooted in their souls, they will turn from it as a foreign and therefore a hateful institution. And it will never be so rooted unless it be presented to them in the terms of their own thought and expressed in their own speech."

Our earnest prayer is that the revolts against friarism in the Roman Catholic Church recorded in Philippine history may never have occasion to manifest themselves in the Evangelical Christian movement. It is in our hands to prevent it. The glory of the Christian religion is that the Head of it, Christ, belongs to every nation.

CERTAIN WEAKNESSES AND DANGER SIGNALS

We believe we have definitely shown ourselves to be in favor of Evangelical Christianity. We confess to our bias for Christianity in the Islands. We exult in its glorious past, we find inspiration in its achievements, and we have the highest hopes for its future.

Yet it is the part of wisdom in the course of our taking an inventory to recognize certain weaknesses or shortcomings and see in them danger signals.

MATERIALISM

We look with great concern upon the spirit of materialism that is fast creeping in from the West. It is natural for man to succumb to the tempting allurements of new comfort, new ease, new conveniences which material prosperity is said to bring with it. There are Filipinos who will be caught in its tentacles. We are not so blind, of course, as to fail to recognize the material basis of life. But we must not permit economic prosperity to become our master. We must remain masters of material forces.

We do not hesitate to say that this new materialistic tendency has already begun to exert an influence upon many of our people and is tending to weaken the moral and spiritual fiber of the youth and may prove corrosive to the social foundations of our life. This tendency, to be sure, is not peculiar to the Philippines for it is world-wide. But the forces of religion must be vigilant against the destructive power of Mammon.

VICES RECENTLY IMPORTED

There is another tendency which should be energetically combated. The influx of new vices from other lands to the Philippines has begun. One of these is prize-fighting which is of American origin. This form of commercialized brutality is now the only line of athletics in the Islands which has not been brought under the control of the principle of amateurism which emphasizes play for its own sake.

The schools and colleges and universities of our country, thank God, are still free from commercialized athletics. The Philippine Amateur Athletic Federation has been a great power for good. It is influential not only in its health program and in the promotion of wholesome games and athletics but it is contributing to the development of character. We appeal to Christian Americans everywhere to help the Filipinos stay the power of prize-fighting, of the cabaret, and of uncensored movies of American brand.

Before the American occupation prize-fighting was unknown among our people. Not one cabaret then existed. More recently, the American movies with scenes of promiscuous kissing, hugging, and "necking" and pictures of bank robberies, various forms of "racketeering" and banditry are being imported with a speed which is truly alarming. These are new tendencies, these are new challenges, these are new problems facing the Christian forces.

There is one more imported evil which we wish to point out. We refer to the open saloon. It came with the American soldiers, the American sailors, and the American flag. Congress has sought to abolish it in the United States but it has remained in the Philippines. The Filipinos have their faults but drunkenness and intemperance are rare among them. It is a challenging opportunity to Americans to see that American Christian life is not misrepresented in the Philippines by the examples of the saloons patronized almost wholly by Americans and foreign-

ers. These saloons promote intemperance which is often accompanied by other forms of debauchery

which usually go with drunkenness.

We trust the petition of Christian Filipinos to Christian America will not fall on deaf ears. At one time we had bull-fighting in Manila, of Spanish origin. It is gone. We still have cock-fighting. It is said to have been imported from Mexico during the Spanish regime. We are still fighting it and we fear we must continue for some time. Now, we have these powerful new enemies added from America. Let the protagonists of righteousness help free us from the evils of prize-fighting, the cabaret, indecent, uncensored movies, and the open saloon!

TOO MUCH DENOMINATIONALISM

Let us pass to other fields and discuss less unpleasant subjects. We desire now to touch upon the problem of denominationalism. Let us frankly acknowledge that one of the outstanding weaknesses of Evangelical Christianity is found in the existence of too many denominations. We do not know how true this is for the United States but we know it to be an absolute weakness in the Philippines. We strongly favor Evangelical Christianity but we are not in the least interested in the different "isms." A great step was taken by the early founders of Evangelical Christianity in the Philippines when they provided for insuring comity, unity, and cooperation among the different Protestant denomina-

tions. Let us take the next sensible step and bring about organic unity among all the denominations which are at work in the Philippines.

RITUALS, CEREMONIES, SERVICES

Another field of opportunity for Christian statesmanship is to be found in a careful restudy of the rituals, the ceremonies and the services in the Christian churches, and their adaptation to social needs and demands. In the Roman Catholic churches there is a tendency to be too formal, too ceremonial, too emotional and the services are more or less unintelligible especially to the masses. On the other hand, the Protestant services tend to be a little too intellectual and a little too cold. Neither fully satisfies the Filipino spirit and desire for devotional worship. We invoke the thoughtful and prayerful consideration of Christians of every type in the hope that forms and ceremonies and services of worship may be found for the Christian churches in the Philippines which will prove intellectually satisfying, emotionally appealing, and soul-elevating.

FAMILY PRAYER

Another opportunity is open to the churches for a great service in habituating family group praying. Under the regime of Catholicism it was a beautiful and inspiring sight to see in a town or village men wherever they might be found standing or walking to pause and offer a silent prayer, at the time of the Angelus. It was a signal for family worship in the homes. This practice still exists, thanks to the persistence of this Catholic custom. But we regret that we are compelled to say that it is being observed less and less. The Evangelical Christian forces have been, to be sure, encouraging family worship. But we are inclined to favor for the Philippines a training in Christian family worship which would make the Angelus a preeminent occasion for prayer in the different homes.

TOLERANCE

One great change that has come about in the last quarter of a century has been the increased spirit of tolerance among the different religious groups. Friction among Catholics, Aglipayans, and Protestants is practically a thing of the past. Christians, Mohammedans, and Pagans now fraternize with greater cordiality. This is as it should be for Christianity is worth little unless it makes for religious tolerance.

SUMMARY

Again we ask: Whither are we tending?

We are tending toward the fundamental things of Christianity.

We are tending toward the things that make for stability.

We are tending toward complete religious tolerance.

We are tending toward religious amity by a greater disposition to recognize the contributions of other faiths.

We are tending toward greater unity.

We are tending toward the realization of that great objective, the establishment of a united Christian Church, indigenous, self-supporting, and self-directing.

THE GREAT OPPORTUNITY

We trust that this discussion shall lead to a greater consciousness of the opportunities which Christian service offers.

The harvest is truly plenteous but the laborers are few. There is a fertile field for sane and sympathetic religious workers in the Philippines.

There is unlimited opportunity in the Islands to practice the injunction of the Master: "Go ye there-

fore and preach the gospel . . ."

In the field of Evangelical Christianity there is a mighty challenge to Christian leaders and Christian laymen. There is the eternal challenging opportunity to the missionary spirit and to the missionary enterprise everywhere. And for the Filipinos there is a golden opportunity to demonstrate that the best of the Orient and the best of the Occident may find expression in Evangelical Christianity in the Philippines.

The Christian religion calls for a greater consecration, a stronger spirit of evangelism. It calls for a genuine missionary spirit in this great enterprise of winning individuals and communities to Christ. That Christian church is moribund which does not have the altruistic missionary spirit of voluntary service.

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CHAPTER XIII

THE UNION MOVEMENT AND THE UNITED CHURCH

In the course of our travels in different parts of the United States, we have noted that when people in a certain town or city are consulted as to the location of a certain place they invariably answer: "It is so many blocks in a certain direction from the court house." In other words, the court house is looked upon as the common center or the best known institution in a locality. In the Philippines, if travelers ask people where they may find the house of a certain person, they are invariably told that it is so many blocks in a certain direction from the church. In the Philippines thus, the church occupies a central position in the community and a very prominent one.

Of course, it would be impractical to do the same thing in the United States in view of the existence of so many churches of various denominations in an ordinary town or city. It is hoped that the Christian church in the Philippine Islands will continue to occupy a central position in the life of the community

and in the minds of the people.

It will be an unhappy day for Protestant Christianity in the Philippines if the situation which now obtains in the United States with numerous denominations in practically every town or city were trans-

planted. Fortunately, the vision of the early Christian missionaries representing the Evangelical faith forestalled such a possibility in the provinces. The territorial division of the Philippines from the early days precluded unnecessary duplication and overlapping. Doctor Laubach rightly says that "the division of territory was a real achievement; but such setting up of fences was not the ultimate goal."

THE ULTIMATE OBJECTIVE

What then is the ultimate goal? It is the establishment of a United Evangelical Church in the Philippines. This is an objective the consummation of which is devoutly to be wished. It should be a common goal for all Protestant denominations in the Islands.

EARLY ATTEMPTS

From the beginning the missionaries wanted to be together and did get together. As early as 1900, a ministerial alliance was formed. Doctor Rogers, Reverend Davidson, and Doctor Ewing in April of that year representing the Presbyterian denomination invited other missions to confer with them relative to questions affecting mission polity and united and cooperative work. A year later, the Evangelical Union of the Philippines came into being. In 1901, the territorial division of the Archipelago among the different missions was agreed upon. In an earlier chapter the field allotted to the different

denominations was indicated. In 1915, the different missions came very close to effecting a genuine organic unity. Serious attempts were made to have all the Protestant churches adopt the name Evangelical. The Filipino leaders have always looked forward to the time when a Filipino Evangelical Church would be organized. The statement of Doctor Laubach in *The People of the Philippines* on this point is impressive and eloquent:

"Filipinos, particularly the young, educated generation, felt that denominational names were obstructing the progress of the Gospel and placing Protestantism in a most vulnerable position. The Protestant preachers have not dared to speak very openly on the subject; and even if they had spoken, they could not have agreed as to just the form of church unity which they would like. Filipino laymen have been less reticent. Politely, yet clearly, they have expressed their conviction that a united church would meet with the universal approbation of the Filipino people and that large numbers of leading men, who now refuse to enter any of the denominations, would throw aside their scruples and join a united movement. In 1919 a petition was prepared and sent to the Evangelical Union and to the Interchurch World Movement of North America, requesting that a Union Student Church be established immediately in the city of Manila. The petition was signed by ten of the leading young men of the English-speaking generation: Camilo Osias,

then Assistant Director of Education; Jorge Bocobo, Dean of the College of Law, University of the Philippines; Emiliano Quijano of the Bureau of Audits; V. G. Bunuan of the Manila Daily Bulletin staff; Pedro Y. Ilagan, a practicing attorney; Cornelio N. Valdez, Assistant Director, National Academy; E. Padilla, Educational Director of the City Y. M. C. A.; Isaac Barza, Executive Secretary of the Student Y. M. C. A.; Melquiades Gamboa, Secretary of the College of Law, University of the Philippines; and Teogenes Velez, a practicing attorney. The collapse of the Interchurch World Movement and the resulting conservatism of all the Boards, destroyed whatever hopes they may have had of securing a Union Church at that time."

A common training ground for the Protestant ministry, like the Union Theological Seminary, cannot but contribute to unity in the freedom of interpretation and to a coordinated program for the teaching, healing, and saving of men. In 1920, the Evangelical Union which formerly included American missionaries only, took another step forward by the inclusion of Filipinos in its ranks. This action did much to do away with suspicion and doubt as to the sincerity and purpose of the American missionaries. A great Christian soul commenting upon this point was moved to say: "For the first time it began to seem that the Evangelical Union was itself the embryo of the United Christian Church of the

Philippines, and that it needed only to increase its effectiveness so that it would become in reality what it was on paper." This step cemented more strongly the fraternal relations among Christian Americans and Christian Filipinos. Another step fostering unity was the holding of a united convention in 1923, in Vigan, Ilocos Sur, under the joint auspices of the Methodist, Christian, and United Brethren churches. These, together with the election of Dr. Jorge Bocobo as the first Filipino President of the Evangelical Union in Manila and the submission of a new plan to strengthen the Evangelical Union with a view to make the union representative by Mr. Isaac Barza, then one of the secretaries of the Y. M. C. A., and the support of national leaders contributed greatly toward the great step that was soon to take place in church unity.

HEADING TOWARD THE UNITED CHURCH

About this time the Presbyterians, the Congregationalists, and the United Brethren made announcement of their plan to effect a complete organic unity. The Evangelical Union endorsed the plan heartily. A great many Filipinos of light and leading signified their whole-souled support of the idea sensing the establishment of a truly united Christian church as the concrete realization of one of their most cherished dreams. Other agencies had been directly and indirectly hastening the dawn of a united Christian church.

THE UNITED CHURCH AT LAST!

The Sunday schools with their coordinated program, the annual conferences which were held in the true spirit of amity and cooperation, the free interchange of members among the different churches upon coming from the provinces to a common center like Manila, the united efforts in the publication of hymnals and periodicals and other Christian literature—these and other forces combined to bring nearer the realization of a united Evangelical church. The demand finally became so strong and irresistible that a United Evangelical Church had to be established. The United Church of Manila which soon came into being was the result.

The Presbyterian and Congregational churches of the Philippines which have always been independent of the churches of the United States voted to enter the union. The Filipino conference of the United Brethren church likewise made a similar decision subject to the approval of the Board of the churches in America. Previous to the final approval on the part of the home Board of the United Brethren church a deputation consisting of Bishop A. R. Clippinger and Dr. Samuel G. Ziegler, General Secretary of the Foreign Missionary Society of the United Brethren Church in Christ, was sent with instructions to study the situation carefully. After various conferences with representative groups and leaders, these members of the deputation returned to America heartily endorsing the idea and submitted a comprehensive report and a definite recommendation couched in these words:

"After thoughtfully observing and studying the situation, we make the following recommendation for the purpose of conserving the results of the mission and others who have helped in developing this larger agency.

"Inasmuch as the program of the United Church of Manila promises to carry out in a large way the program to which the Mission

was committed,

"And, inasmuch as they hope by their example and leadership to facilitate the union of the various Evangelical Protestant Churches in the Philippines and are pledged to be a unit in the proposed United Church of Christ in the Philippines which shall seek to Christianize and unify the entire Islands,

"And, inasmuch as their doctrine is in full harmony with the doctrine of the United Brethren Church and that of the Union Seminary, with which we are cooperating and they are willing to be the agency through which our mission in the Philippines can operate and carry

on work in Manila,

"And, inasmuch as they are in the midst of a campaign to raise 70,000 pesos (\$35,000) for the erection of a new church building and are willing to enter into the agreement presented in connection with this report,

"We, therefore, recommend that the United Church of Manila be allowed to use our property for the purposes specified in their

Articles of Incorporation and that when the Church of Christ in the Philippines is formed and they become an integral part, that the property be deeded in trust to them, according to the agreement entered into by said parties."

This was a happy decision for the cause of the United Church of Manila which had already begun to function even before the arrival of the deputation. The United Church was first under the pastorate of a thoroughly consecrated man of God, Rev. Juan A. Abellera, the depth of whose spirituality we have yet to see excelled anywhere in the world. The membership of the congregation was truly cosmopolitan and representative. There were Filipinos, Americans, Chinese, Japanese, and other foreigners.

Speaking of what they actually saw, Bishop Clippinger and Doctor Ziegler had this report to make about the congregation of the United Church:

"The congregation, composed of Filipinos and Americans, is growing under the pastorate of Rev. Juan A: Abellera. It has a program of religious and community activities for the city of Manila which is attractive and challenging. The Sunday school is well attended and carefully graded. All available space is used and one class meets in the yard of the church. The attendance at the public worship is large and frequently the small auditorium is taxed to its full capacity. They need new and larger facilities and equipment to carry on successfully

their work and meet the unusual opportunities of Christian service awaiting on every hand."

Reverend Abellera was forced to relinquish his position because of ill health occasioned by overwork in the service of the Master. Rev. Enrique C. Sobrepeña, another Filipino, educated both in the Philippines and in the United States, thoroughly equipped for the great task, took his place. The United Church grew with great rapidity. The old quarters generously donated by the United Brethren Church soon became inadequate. The building had to be remodelled. A campaign for enlarged financial support was inaugurated. But even the building enlarged and remodelled also soon became inadequate. Perhaps it would be truer to say that the congregation grew too large for it. So the members and sympathizers got together and decided to erect an edifice sufficiently large and dignified for so momentous an undertaking. Friends of the movement in the United States, through the patient labors of men like Doctor Laubach and Doctor Widdoes, contributed. Filipinos were approached and a goodly number have given their pledges of support, one of the largest givers being the wellknown Christian philanthropist, Hon. Teodoro R. Yangco, former Resident Commissioner to the United States. He pledged P20,000—(\$10,000) -for the new building. His Honor, Mr. Charles Phillips, Mayor of the city of Montclair, New Jersey, and Mr. Arthur Johnson, a leading layman of Boston gave P11,400—(\$5,700). The members of the church, though 75% of them are mere students and relatively poor, have pledged and given P20,000—(\$10,000)—more. One Japanese gave P1,500—(\$750). The site is worth P80,000—(\$40,000)—and was donated by the United Brethren mission.

Sunday, February 9, 1930, was a happy and memorable day for the Christians interested in the United Church. On that day, the cornerstone was laid for the new United Church temple at the corner of Azcarraga and Lepanto in Manila. This temple will be a veritable house of prayer for all nationalities in the capital of the Philippines. The venture is both daring and sound and is a challenge to the philanthropy of Christians who believe in the project of Christian church union.

Here is a United Church to which all Christians are welcome. It is situated in a district where Filipinos, Chinese, Japanese, Europeans, and Americans may be reached. It is in a great student center. Within one kilometer of the church approximately 30,000 to 40,000 students are studying. Within such an area four of the largest universities in the Philippines are located. In addition, there are at present six colleges of liberal arts, 20 professional colleges, 2 high schools and no less than 23 elementary schools. About half of the students come from the the different provinces. The officers of the Church Council, the members, and sympathizers love to look upon this as a truly prophetic church. They say with enthusiasm and faith:

"The United Church is a prophecy of the coming brotherhood of man. It toils ceaselessly to break through the walls of racial prejudice, of national jealousy, of class conflict, and of religious division, and to help all men and women to join hands—one family under one divine Father."

BASES OF UNION

The union of the different denominations cooperating in this United Church project was effected on the following basis which summarizes in succinct form the fundamental faith and tenets:

CONFESSION OF FAITH

"GOD.—We believe in God, the Father, Son, and Holy Spirit, who is spirit and the Father of our spirits, omnipresent, self-existent, eternal, infinite, unchangeable in His being and attributes; we believe that this Triune God created the heavens and the earth and all that in them is, visible and invisible; that He sustains, protects, and governs these with gracious regard for the welfare of man.

"JESUS CHRIST.—We believe in Jesus Christ, the only mediator between man and God, and that God, out of His great love for the world, gave His Son to be the Savior of sinners, and in the Gospel freely offers His Salvation to all men. He became truly man, was conceived by the Holy Spirit, born of Mary, without sin, and for us has become the perfect

revelation of God. He offered Himself a perfect sacrifice on the Cross to take away the sin of the world; on the third day He arose from the dead and ascended into Heaven.

"HOLY SPIRIT.—We believe in the Holy Spirit who takes the things of Christ and makes them known unto men. He convinces the world of sin, of righteousness, and of judgment. He is the ever present Comforter in the Church and bears witness with our spirits that we are the sons of God, and works in us the fruits of

righteousness and true holiness.

"HOLY SCRIPTURES.—We believe that God is revealed in nature, in history, and in the heart of man, but that He has made gracious and clearer revelations through men of God who spoke as they were moved by the Holy Spirit; and that Jesus Christ, the Word made flesh, is the brightness of the Father's glory and the express image of His person. We gratefully receive the Holy Scriptures of the Old and New Testaments, given by inspiration, to be the faithful record of God's gracious revelation and the sure witness to Christ, as containing all things necessary to salvation, and as being the ultimate standard of faith and practice.

"MAN.—We believe that God created man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and forever responsible to his Maker and

Lord.

"Sin.—We believe that man who was created free and able to choose good or evil,

being tempted, chose evil, and that all have sinned and come short of the glory of God so that they are without excuse and stand in need

of salvation through Jesus Christ.

"Salvation.—We believe that God, out of his great love for the world, has given His Son to be the Savior of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe that all who repent and believe in Jesus Christ are regenerated and saved by Him through the work of the Spirit.

"Future Life.—We believe in the resurrection of the dead; the future general judgment; and an eternal state of rewards, in which the righteous dwell in endless life and the wicked

receive the eternal award of their sins.

"THE CHURCH AND SACRAMENTS. —We believe in the Christian Church, of which Christ is the only Head. We believe that the Church Invisible consists of all the redeemed. and that the Church Visible embraces all who profess the true religion, together with their children. We receive to our communion all who confess and obey Christ as their Divine Lord and Savior, and we hold fellowship with all believers in Him. We hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends and depending upon spiritual power, which as the Visible Church, is commissioned by Him to proclaim the Gospel to all mankind, encouraging righteousness, justice, brotherhood, and international good will, until the kingdoms of this

world shall have become the Kingdom of our Lord and of His Christ.

"We receive Baptism and the Lord's Supper as the only divinely established sacraments committed to the Church, together with the Word as means of grace, made effectual by the Holy Spirit, and always to be observed by Christians with prayer and praise to God.

"SERVICE AND DUTY,-We believe that it is our duty as servants and friends of Christ to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's day, to give of our means for the support of the Gospel as God prospers us, to preserve the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity, and charity, that our lives shall testify of Christ. We joyfully receive the Word of Christ, bidding His people to go into all the world and make disciples of all nations and to declare unto them that God was in Christ reconciling the world unto Himself, and that He will have all men everywhere to be saved and come to the knowledge of the truth. We accept our individual responsibility for the carrying out of this program of world evangelization and for this we work and to this end we pray."

Such a statement of faith ought to be universal in its appeal. It is in line with movements tending toward greater Christian unity in Canada, in the United States, in the Orient, and other parts of the world.

LOOKING FORWARD

The United Church is a response to a felt need. It is formed in obedience to a genuine social demand. It merits the prayerful sympathy of true Christians everywhere.

For its growth and increasing strength we need to

develop real Christian union-mindedness.

The United Church needs increased support for its future needs. This gigantic project merits all the enthusiasm, all the faith, all the moral and material support from believers of true Christianity for its expansion and extension.

The United Church is the fulfillment of the worth-

while things in the Christian religion.

It is the fruition of the things that really count in Christian life.

It is the superlative consummation of a dynamic Evangelical Christianity in the Philippines.

Its supreme head is Jesus Christ.

The fundamental principle which led to its foundation is: ABOVE ALL DENOMINATIONS IS CHRISTIANITY.



CHAPTER XIV

THE CHALLENGE OF THE PHILIPPINE SITUATION TO CHRISTIAN AMERICA

In an early chapter we gave Filipino legends which show early attempts to explain the origin of the sun, the moon, the stars, and the Philippine Islands. We shall begin this last chapter with a legend about the origin of the Filipino which has been told before various gatherings in America and the Philippines.

ORIGIN OF THE FILIPINO

This is an old legend which is a sort of Philippine version of a part of Genesis.

Once upon a time the world was without inhabitants. The Great Spirit whom the Filipinos called Bathala in some places or Kabunian in others, thought it would be a fine thing to populate the world. So he decided to create the first man. What did he do? He built a fire, then he took a piece of clay, molded it in human form and put it over the fire to bake. In his anxiety to see his work completed, he took it out prematurely and behold, the first white man. We want to add here that we are by no means insinuating that this has any relation with the term "half-baked." Then he took another

piece of clay, molded it in human form, and again put it over the fire. This time he left it too long and, of course, it was over-baked. It was the first black man. Not satisfied with either, he decided to improve upon his handiwork. He thus took another piece of clay, molded it in human form, perhaps a little more carefully than either of the first two, and put it over the fire. This time he watched it ever so carefully, determined not to take it out too soon nor leave it too long and so when he did take it out it was a perfect piece of work. It was the first brown man, a Filipino.

RESPONDING TO A CHALLENGE

Now there are thirteen million people inhabiting the Philippine Islands belonging essentially to this perfectly-baked race, the brown race. The acquisition of the Archipelago and its people following the American-Spanish War was a challenge to America. And the Christians of America saw in it a challenging opportunity.

Different mission boards immediately got busy. After much meditation and prayer they decided to accept the challenge in a true Christian spirit.

The Methodists sent their first accredited representative in 1898 and their first missionary in March, 1899. The Presbyterians sent theirs in April of the same year; the Baptists, in May, 1900; the Episcopalians, in 1901; the United Brethren, April, 1901; the Disciples, in August, 1901; the Congre-

gationalists (American Board), in 1902; and others, soon after.

How shall this Christian response to a Christian challenge terminate? That is an important question which Christians in America must answer.

THE GREATER AND MORE PRESSING CHALLENGE

But there is a greater and more pressing challenge which the Philippine situation presents to the United States. It is a challenge which should be met with finality and without unnecessary delay.

Will the status of the Philippines which has been indefinite, uncertain, unsatisfactory, and anomalous for over three decades be definitely determined soon?

And when the solution of the American-Filipino relationship comes, as it must soon come, what shall be the motivating principle?

When America does act, as it should act at an early date, will her action be dictated by those who are animated by the glitter of gold or determined by those who are concerned with the glory of God?

Herein, in a nutshell, is the great and pressing challenge of the Philippine situation to this great, liberty-loving American Republic.

AMERICA'S FUNDAMENTAL PHILIPPINE POLICY

What has been the fundamental policy of America toward the Philippines? President McKinley defined it when at the incipiency of the American oc-

cupation he announced to the world that America went to the Philippines not to exploit but to develop, to civilize, to educate, to train the people in the art and science of self-government. It was a Republican President who thus spoke for America. But when years later the electorate of the United States decided to elevate to the chief magistracy of the nation a president of a different political complexion, the same policy was substantially reiterated. Wilson said: "We regard ourselves as trustees acting not for the advantage of the United States but for the benefit of the people of the Philippine Islands."

In 1916, in line with these pronouncements repeatedly made from McKinley to Coolidge, the Congress of the United States enacted a law which is the Philippine Autonomy Act and at present the Organic Law of the Philippine Islands. In that law the legislative voice of America spoke in words which the Filipino people for years have accepted in the best of faith as a sacred and binding pledge. The Congress of the United States said that "it was never the intention of the people of the United States in the incipiency of the war with Spain to make it a war of conquest or for territorial aggrandizement; and . . . that it is, as it has always been, the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein."

These are a succinct presentation of America's national policy enunciated by Republican and Demo-

cratic Presidents and the United States Congress. It was a policy based upon a purpose at once noble and humanitarian. It was in very truth an altruistic, yes, Christian policy.

LOGICAL STEPS IN EVOLUTION OF GOVERNMENT

In pursuance of this policy couched in high ethical terms, American administration proceeded to establish a government in the Philippines which underwent evolutionary steps tending toward the redemption of America's promise to make the Philippines free and independent.

The first step was the establishment of a military government which was a government essentially of Americans.

The second step was the establishment of a civil government which was a government of Americans assisted by Filipinos.

The third step was the establishment of a more autonomous government which may be said to be a government of Filipinos assisted by Americans.

The next logical step should be the establishment of a free and responsible government self-determined, a government of and by Filipinos for the inhabitants of the Philippine Islands.

When this step is taken, America shall have the credit and the honor and the glory of establishing the first Christian Republic in the Orient.

This is the challenge of the Philippine situation to Christian America.

MAJOR CONTEMPORARY PROBLEMS

We shall now take up four of the major contemporary problems confronting America and the Philippines.

1. The Tariff. The trade relations between the United States and the Philippines are completely controlled in Washington. Congress has the sole power and authority to legislate on matters affecting tariff relations between the two countries. American people are aware of the high cost of uncertainty occasioned by the long discussion of the Hawley-Smoot Tariff Act. Some say that this country witnessed a great business depression and economic dislocation while the tariff was pending. If this is true in the case of the United States so close to the center of gravity in governmental affairs, it can easily be seen how much greater would be the depression and the dislocation occasioned in the Philippines so far removed from Washington and whose interests are in reality only incidental in the discussion and determination of an American tariff enactment.

We have indeed suffered tremendously in our economic life. We have come to see more clearly the precarious situation of the economic life of our people under the present status. The Philippines is more and more becoming enmeshed in the economic system of America without its being a part of America's political system. Americans with interests in

the Philippines and Filipinos alike are agreed that the present situation is highly unsatisfactory.

We shall discuss two proposals which have been advanced vitally affecting Philippine agriculture, in-

dustry, and commerce.

One is the proposal to place a limitation upon the amount of free Philippine sugar that may be imported to the United States. This proposal was made despite the fact that the Philippines only furnishes about 9% of the total sugar consumed annually in the United States and despite the fact that ALL American products are admitted to the Philippines without any limitation whatsoever. The iniquity of this proposal is all the greater because it was not accompanied by a grant of authority to the Philippine people to impose similar limitations upon American products freely entering the Philippine market. The position of the Filipino people is clear. They believe that it is unfair, unjust, un-American, and un-Christian for a limitation to be placed upon Philippine commodities coming to the United States while they are under the American flag and while American commodities go to the Philippines absolutely free and without limit.

The other proposal is to levy a tax upon Philippine products exported to the United States like sugar, coconut oil, etc. Here again it should be borne in mind that American products whether agricultural or manufactured by virtue of the operation of the tariff law of 1909, the tariff act of 1913, and the Fordney-McCumber tariff act and the present

tariff law, are admitted to the Islands absolutely free of duty and the Filipinos are completely denied the power and authority to levy duties, such power as we have previously stated having been reserved to

Congress.

Some argue that America has the legal power to place limitations and levy duties upon Philippine imports to America. This power we readily admit. In fact, we not only recognize that America has the legal power but we realize that it has the physical power. America indeed can do whatever she pleases with the Philippines, but we ask: Does she have the moral right at least while the Philippines and the Filipinos are under the American flag? If America desires to consider the Philippines as a foreign country for tariff purposes, the people and government of the United States must first make the Philippines a foreign country by granting freedom and independence. All that we expect is the strict observance and application of the golden rule in American-Philippine relations.

2. The coastwise shipping law. Another major contemporary problem of vital importance is the proposed extension of the coastwise shipping laws of the United States to the Philippines. This has been agitated from time to time always with harmful results to Philippine shipping and commerce. Of course, the Filipino people are in thorough sympathy with America's desire to build up a strong American merchant marine when it enacted the Merchant Marine Act of 1920. But we do not believe it was

ever the purpose of good and Christian Americans to swell America's great abundance at the expense of the Philippine Islands.

Let us make clear exactly what the extension of the coastwise shipping laws of the United States to the Philippines would mean. Under the present laws such an extension could be effected merely by proclamation of the President of the United States. Under the operation of the coastwise shipping laws of the United States the only vessels that can operate are those owned, capitalized, registered, and operated by citizens of the United States. Here is the crux of the situation. Most Americans take it for granted that the Philippines being under the American flag, the Filipinos must, of necessity, be citizens of the United States. THIS IS NOT THE FILIPINOS IN REALITY UN-DER THE LAWS OF THE UNITED STATES ARE NOT AND CANNOT BE AMERICAN CITIZENS.

This must be clearly understood because it has an important bearing upon this and other problems affecting American-Filipino relations. We are not complaining. We are simply stating a fact. Now if the American coastwise shipping laws were extended to the Philippines, and since it is required that vessels operating under such laws must be American manned, American owned, American operated, and American registered, and since the Filipinos are not and cannot be citizens of the United

States, the extension of these laws would mean death to Philippine shipping and paralyzation of Philippine commerce. It would result in a complete monopoly of Philippine overseas trade by American bottoms, a situation the parallel of which is well known to Americans familiar with the obnoxious navigation acts enacted in England during America's colonial days.

Again, we desire to make clear our position. We are not asking that American shipping laws be amended for our benefit. We only appeal to the moral conscience of America to make us citizens of a free Philippines first before extending the coastwise laws of the United States. The grant of independence would remove a great many difficulties and would result in material and moral benefit both

to America and the Philippines.

3. Labor and immigration. Another major contemporary problem awaiting solution is that which deals with labor and immigration. Agitation in the United States, especially in the Pacific coast states, is becoming stronger and more insistent against Filipino laborers who are said to be coming into ruinous competition with American laborers. There are some 60,000 Filipinos already in continental United States; there are about 65,000 Filipinos in Hawaii. American companies of various kinds have put forth alluring advertisements attracting Filipinos to the United States. The influence of American officials, American teachers, American missionaries, and American business men have all tended to depict

America in the brightest of colors, presenting her as the land of opportunity and of equality. Consequently, Filipinos were attracted and have been migrating to the United States. With what results? After assurances that America took possession of the Philippines to help in our progress, after repeated statements that America considers the Filipinos her wards, like a bomb from a clear sky, came proposals in the form of legislative measures for Filipino exclusion from the United States. A bill to this effect was actually presented in the American House of Representatives and a similar one in the Senate.

When the author of the Filipino exclusion bill spoke in the House of Representatives, one of the Philippine Resident Commissioners immediately answered, voicing the firm and determined protest of the Filipinos against a measure so unjust, discriminatory, and irritating. The Filipino spokesman

closed with these words:

"I close by saying that the real remedy, the only remedy for the California situation, the real remedy for the labor question between the Americans and the Filipinos, the one remedy for our social and racial relations, does not consist in excluding us from the borders of the United States while we are under the American flag. I do not believe it is fair. I think it is un-American that we should be excluded while we are absolutely powerless to enact immigration laws affecting Americans going to our own country.

"The remedy lies in immediately granting full and complete independence to the Philippines. This will be the remedy for the social question; it will be the remedy for the racial question; it will be the remedy for the economic question; it will be the remedy for our political situation. It will also be the remedy for the existing cultural anomaly which, not being eligible to American citizenship and not being free and independent, prevents us from framing a proper educational philosophy that would guide us in our cultural orientation.

"A measure such as this is at best only a makeshift. It is absolutely unnecessary. What is necessary is to set us free. If we are to be treated as a foreign people for purposes of immigration, we must first be given the category of a free and independent nation."

Not only were Filipino exclusion measures presented in Congress but there were anti-Filipino race riots in several places in the States of the Pacific coast resulting in the death of some, wounding of others, persecution and mobbing of more and in the burning and destruction of property belonging to or occupied by Filipinos in the West. All these have produced alarm among Filipinos everywhere. Some have begun to wonder how "guardians" could act toward their "wards" thus.

Their only consolation is the thought that these acts of violence and vandalism are not approved by the best elements.

But Christian Americans should never forget that what America does toward the Filipinos or fails to do for them must needs be the basis of judgment of the American people by all other peoples of the Orient.

4. Independence. The American fundamental policy consisting as it does in the withdrawal of the sovereignty of the United States over the Philippine Islands and the grant of their independence, it is obvious that legislative measures affecting the Philippines short of independence are but make-shift arrangements, and that steps or proposals which do not once and for all settle the fundamental problem are but mere details. The independence question is the central question. The grant of Philippine independence is the most effective single remedy to our tariff relations, to the shipping problem, to the question of labor and immigration, and to the larger and more far-reaching political and international phases of the American-Philippine problem.

FILIPINOS READY

In a spirit of Christian fraternity, may we not say that many believe that the time for the grant of Philippine independence is overdue. Culturally the Filipinos are prepared. Schools have been established in every nook and corner of the Philippines. The percentage of literacy among the Filipinos is higher than that of thirty-seven nations that are independent. Nearly one-third of our annual insular

appropriation goes to the support of education. Our civil government has been self-supporting from the beginning. Our finances are in a sound condition. The Philippine government is in a state of greatest solvency. Ours has one of the lowest per capita indebtedness of any civilized country in the world. We have funds and resources for the maintenance of a self-governing Philippines. And we have had ample political experience.

The proper solution is the immediate authorization of the Filipino people to hold a constitutional convention, adopt a constitution satisfactory and acceptable to the government and people of the United States, republican in form and capable of insuring a peaceful, orderly, and stable government. After the approval and sanction of the constitution, there should be a general election of the officials provided therein to whom should be transferred the functions of the present government.

TIME FOR ACTION

Can not the citizens of this great Republic see the challenge in this Philippine situation? Will not the Christian people of this country arise from their lethargy and give their active support to our just and righteous petitions?

Delaying action will only bring about complications. The appointed time for appropriate action has come. If Americans would grant our independence theirs would be the satisfaction that comes from the glory of fulfillment. If America would redeem her promise without delay, she would write a new chapter in the history of international relations. She would be contributing greatly to the cause of world

peace.

If independence were granted to the Philippines it would be the first case in the history of international and interracial relations that a dependent country becomes independent without resort to arms and without bloodshed but solely through the use of peaceful and constitutional means. Is not this a great challenge to American lovers of peace? Would it not be a glory and honor to America to set up the first Christian republic in the Orient?

God grant that Christian America shall not fail

the Christian Philippines!

Christians of America, place the Filipinos without further delay on the road that leads to the summit of their idealism and their spirituality. Enshrine them in the position and station which would enable thirteen million people to join you in truth and in spirit when you sing that great hymn of freedom:

In the beauty of the lilies Christ was born across the sea,

With a glory in His bosom that transfigures you and me,

And as He died to make men holy, let us die to make men free

While God is marching on!

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APPENDIX A

CONSTITUTION AND BY-LAWS OF THE NATIONAL CHRISTIAN COUNCIL OF THE PHILIPPINES

PREAMBLE

The Federation of Evangelical Missions, known as the Evangelical Union of the Philippines, was organized in April, 1901, by representatives of the Missions of the Presbyterian Church in the U. S. A., the Methodist Episcopal Church and the Church of the United Brethren in Christ, the Christian and Missionary Alliance, and of the British and Foreign and American Bible Societies and the Y. M. C. A. Later the Missions of the Baptist, the Congregational and the Disciples joined.

In 1920 and 1921, owing to the growth of the Churches as self-governing bodies, they were received as members in the Union. Each Communion appointed its delegates to the Executive Committee

of the Union.

Of late years it has been felt that there should be further change looking toward the making of the churches the units of this Council and in obedience to this sentiment the following Constitution and By-Laws have been prepared and are submitted to the Executive Committee of the Evangelical Union for their consideration and approval.

The articles of this proposed Constitution follow in principle the Constitution and By-Laws of the

Evangelical Union.

In compliance with this principle and continuing the basic principles and plans of the Evangelical Union as Mutual Relationship (Comity) and Division of Territory, we, the undersigned representatives of the Evangelical Churches in the Philippine Islands adopt the following Constitution and By-Laws for the National Christian Council which we hereby establish.

ARTICLE I

Name

The name of this society shall be the National Christian Council of the Philippine Islands.

ARTICLE II

Object

It shall be the object of this society to unite various Christian agencies in the Philippine Islands for the purpose of securing comity and effectiveness in their operations.

ARTICLE III

Membership

The Christian agencies in the Philippines whose objects and personnel are in harmony with the object of the National Christian Council may be members of the National Christian Council.

ARTICLE IV

Management

The Council shall have a central Executive Committee to be known as the National Executive Committee of the National Christian Council of the Philippine Islands.

- 1. The membership of the Executive Committee.
 - A. It shall consist of eight members to be chosen annually by each of the United Evangelical Church and the Methodist Episcopal Church; three members each, by the Baptist Church and the Church of Christ (Disciples); and a proportionate number, at least one, by each of the other bodies recognized by the National Christian Council. The general officers shall be members of the Executive Committee in case they are not sent as representative members.
 - B. The members shall be chosen by the highest representative body of each communion and other Christian agency in the manner in which each shall decide.
 - C. Vacancies due to unexpired terms in the membership of the Committee shall be filled by the Committee from the group from which a representative is to be elected. In cases of general officers, their successors shall be chosen from the National Christian Council at large.

2. Powers and Duties of the Committee:

- A. This committee shall have advisory power only, except insofar as the interest of the constituent Christian agencies shall be entrusted to it by the communions or churches and other agencies concerned.
- B. It shall serve as mediator in questions that may arise between the bodies represented therein.
- C. It shall study, devise and promote methods of union, and of united or affiliated effort.
- D. It shall serve as an agency for the promotion and coordination of departmental national organizations.
- E. It shall have power to admit to representation on this Committee any communion or church or other agency and shall have power to decide when such representation shall cease.
- F. It shall serve as a means by which Christian agencies in the Philippines may express themselves unitedly when they so desire upon great moral or other issues, and by which the Philippines may be represented in their relation with national and international Christian organizations.

3. Officers of the Executive Committee:

A. The National Executive Committee shall elect its own officers.

B. The National Executive Committee may delegate the execution of its duties to a full time or part time Executive Secretary and such assistants as may be necessary, to be paid by the National Christian Council.

ARTICLE V

Expenses

The National Executive Committee shall prepare an annual budget to cover the expenses of the National Christian Council and shall raise needed amount from churches and other Christian organizations and from individual givers in the Islands and elsewhere.

The Committee shall not assume financial obligations for expenditure for any given year beyond the amount available for the preceding year, except as the funds for such increase in expenditures may have been assured. The Committee shall not be authorized to incur debts which may become an obligation upon the National Christian Council, its constituent agencies or other cooperating bodies.

ARTICLE VI

General Officers

1. The general officers of the National Christian Council shall be a President, two vice-presidents, a secretary and a treasurer, and one or more regional or associate secretaries who shall cooperate with the Secretary of the National Christian Council in promoting regional conferences. These officers are to

be elected at the biennial convention or general convention of the National Christian Council.

2. The general officers shall be members exofficio of the National Executive Committee.

ARTICLE VII

Representation in the General Convention

- 1. Each recognized church shall have one delegate.
- 2. Provision shall also be made for adequate representation of interdenominational, undenominational and other Christian agencies.
 - 3. The following shall be ex-officio members:
 - a. Pastors
 - b. Missionaries
 - c. The Members of the Executive Committee

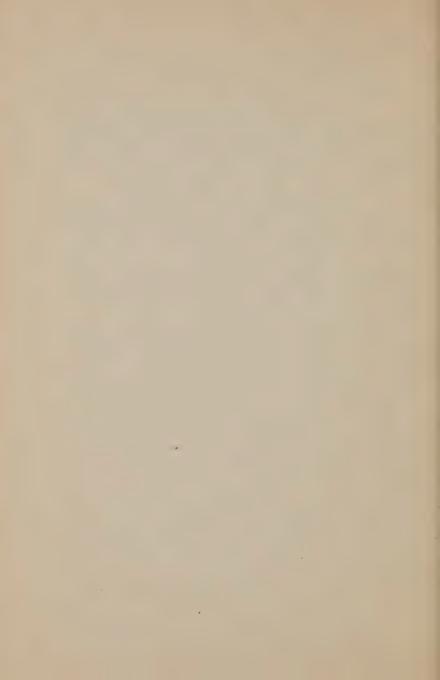
ARTICLE VIII

Amendment

This constitution may be amended upon recommendation by a two-thirds vote of the National Executive Committee, such amendment or amendments to be approved at any General Convention of the National Christian Council by a majority vote of the members present at a General Convention, notice of at least three months having been given of such proposed amendment.

BY-LAWS

- 1. The principles of the Evangelical Union and the precedents established during the past twentyseven years shall be of force unless abrogated by this new Constitution and By-Laws or by later enactments of the National Christian Council.
- 2. The National Executive Committee shall meet at least twice a year and at any time upon the call of the Chairman and Secretary for any business to come before the Committee.
- 3. The National Christian Council shall meet in a General Convention once in two years, arrangements for which shall be in the hands of the National Executive Committee.
- 4. One of the duties of the National Executive Committee shall be to meet and confer with workers of any communions or societies that are not now parties to this agreement, and to confer with and advise representatives of communions or societies arriving in the future as to the location of their respective fields. Also earnestly to urge them to become parties to the agreement and to choose members who shall represent their communions or other agencies in the National Christian Council.



APPENDIX B

REVISED CONSTITUTION OF THE PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION

PREAMBLE

- 1. We recognize it to be the right and duty of each denomination through its properly constituted Sunday-school authorities to direct its Sunday-school work.
- 2. We recognize that in the field of religious education, there is need for cooperative efforts between the various denominations, between the several denominations and organizations, and among the general organizations themselves, and that there are problems in religious education that can best be solved by such cooperative effort.
- 3. We recognize that in the field of religious education, the local community and local institutions and organizations have rights of initiative and local self-government.
- 4. We recognize the rights of the cooperating local churches and organizations to be represented as such in the direction and control of any community movement, which has for its purpose the training of workers for the local churches or the religious instruction of the children of the churches.

ARTICLE I

Name

The name of this organization shall be "THE PHILIPPINE COUNCIL OF RELIGIOUS ED-UCATION," this name having been adopted in February, 1928, in lieu of the former name, "Philippine Islands Sunday School Union."

ARTICLE II

Purpose

The purpose of the Philippine Council of Religious Education shall be to promote organized Sunday-school work and other phases of religious education, to encourage the study of the Bible, and to assist in the spread of the Christian religion.

ARTICLE III

Headquarters

The Headquarters of the Council shall be in the City of Manila.

ARTICLE IV

Finance

The Council shall be supported by voluntary offerings from schools, from individuals, the World's Sunday School Association, Mission and Church groups, and from other sources.

ARTICLE V

Relationships

1. The Philippine Council of Religious Education shall be considered an auxiliary of the National

Christian Council of the Philippines. As such it shall endeavor to correlate its activities with the entire program of the National Christian Council. It shall, however, have freedom of initiative in devising ways and means for promoting religious education throughout the islands.

Its budget, coming as part of it does from sources outside the islands, shall be maintained intact and separate from the funds of the National Christian Council, and shall be administered by the Executive Committee of the Council of Religious Education for the distinctive purposes for which the latter exists.

It shall make an annual report of its activities to the National Christian Council.

- The Philippine Council of Religious Education furthermore shall be considered an auxiliary organization of the World's Sunday School Association in conformity with the plans and policies of that organization.
- The Provincial Sunday School Associations or Councils of Religious Education shall in like manner be considered auxiliary organizations to the Philippine Council of Religious Education.

ARTICLE VI

Convention

There may be held biennially, at such time and place as the Council may direct, a National Convention of Religious Education with such program as the Council may provide.

2. The Biennial Convention shall be a delegated body composed of:

A. The officers of the National Convention.

B. The official membership of the Council of Religious Education.

C. The employed staff of the Council.

D. The members of the standing committees of the Council.

E. All missionaries and ministers in good standing in the Evangelical denominations.

F. All Sunday-school superintendents and presi-

dents of young people's societies.

- G. Additional delegates from the Sunday schools and young people's societies of the islands on the following basis: one delegate for each fifty members or fraction thereof, it being provided that each organized Sunday school and young people's society shall be entitled to at least one delegate in addition to the representatives mentioned in sections E and F above.
- 3. The officers of the Convention shall consist of a President and three Vice-Presidents. The Recording Secretary and the Treasurer, elected by the Council as hereinafter provided, shall serve as Recording Secretary and Treasurer for the Convention.

ARTICLE VII

Executive Committee

1. The members of the Executive Committee of the Philippine Council of Religious Education shall be regarded as the Council in its official capacity.

- 2. The members of the Executive Committee shall consist of:
 - A. Ten members elected by the biennial Convention.
 - B. Denominational members chosen officially by their respective groups as follows:
 Four members from the United Evangelical Church.
 Four members from the Methodist Episcopal Church.
 Two members each from the Church of Christ (Disciples) and the Baptist Church.
 One each from other evangelical churches recognized by the Council.
 - C. Persons, not exceeding five in number, selected by the Council itself as members at large, because of special fitness for membership on the Executive Committee, irrespective of denominational or other relationships.
- 3. Unless otherwise provided for by the denominational or other organization making the appointment, the term of office of the members of the Executive Committee shall be two years. Vacancies in the Executive Committee shall be filled by the body whose representative has ceased to be a member of the Executive Committee, except that the Council itself shall have power to fill the vacancies occurring among the representatives provided for in sections A and C above.

- 4. The Executive Committee shall organize by electing a Chairman, a Vice-Chairman, Recording Secretary, and Treasurer. It may at its option elect an Honorary President. The Chairman of the Executive Committee and the General Secretary shall be members ex-officio of all committees of the Council.
- 5. The Chairman of the Executive Committee, with the approval of the General Secretary shall be authorized to fill all vacancies, as they may occur between the meetings of the Council, in the membership of all standing and special committees.
- 6. The Executive Committee shall hold at least one regular meeting each year at such time and place as may be determined by themselves, failing in which it shall meet at the joint call of the Chairman and the General Secretary.
- 7. Special meetings may be called if in the judgment of the Administrative Committee it seems necessary. It shall be the policy to direct the activities as much as possible through the year under the supervision of the various standing committees.
- 8. The Executive Committee shall have power to fix the time and place for the National Convention, and shall, directly or through special committees, prepare the program and make all necessary arrangements.
- 9. The General Secretary shall be chosen jointly by the World's Sunday School Association and the Philippine Council of Religious Education for such term of service as shall be mutually

determined. His salary shall be fixed by the joint action of these two organizations as long as this is desired by the Philippine Council of

Religious Education.

The Council shall elect, after nomination by the IO. General Secretary, directors of the different departments as may be deemed necessary, for carrying on the work of the Council within the limitations of the budget.

It shall also determine the general policies that

shall govern the program of work.

Nine members of the Executive Committee shall be considered a quorum for the transaction of business.

The Council shall make a report to the National Convention of its activities during the interim between conventions.

ARTICLE VIII

Standing Committees

1. The Executive Committee shall appoint or secure the appointment of the following committees: Administrative, Curriculum, Leadership Training, Children's Work, Young People's Work, Vacation and Week-Day Religious Instruction, and such other committees as the work may demand.

The Administrative committee, consisting of nine members, shall, among other duties, meet at the beginning of each year to estimate the amount of money which may be expended in various activities during the current year. This committee shall meet from time to time as may be necessary to advise with the General Secretary concerning the business and financial administration of the Council.

- 3. The Curriculum Committee shall be chosen in the following manner:
 - A. Two members each from the United Evangelical and the Methodist Episcopal Churches; one member each from the Disciples and the Baptist churches and from any other evangelical churches recognized by the Council—these to be officially chosen by the denominations through their official bodies.
 - B. Six co-opted members elected by the Council itself from (a) missionaries; (b) professional educators; (c) Sunday-school teachers, who may be pastors or laymen.
 - C. This committee shall attempt to supervise the task of preparing, collecting, editing, and publishing the material needed in the various phases of religious education throughout the Islands.
 - D. The other committees named shall have supervision over the various activities that are common to their respective fields.

ARTICLE IX

General Secretary

The General Secretary shall be the Executive officer of the Council. It shall be his duty to initiate and promote plans and movements for the development of the religious education work throughout the Islands.

ARTICLE X

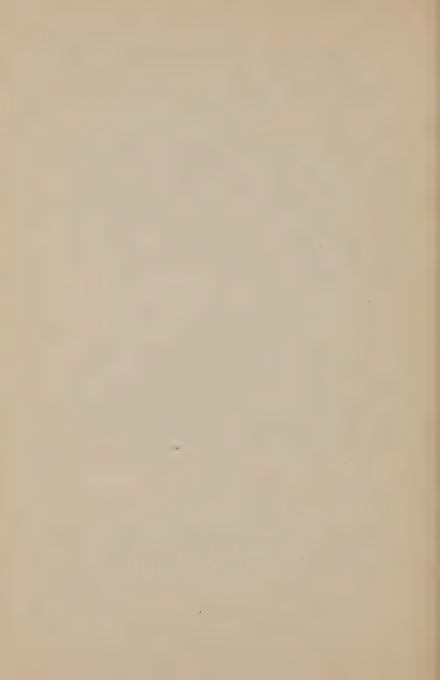
Treasurer

It shall be the duty of the Treasurer to take charge of all moneys belonging to the Council, together with the appropriations coming from the World's Sunday School Association and other sources both in America and the Philippines, giving proper receipts for the same when received, and paying out the same on order of the General Secretary. He shall keep a complete record of all transactions and submit an audited statement of the same to the Executive Committee.

ARTICLE XI

Amendments

This Constitution may be amended or altered at any regular or special meeting of the Executive Committee by a two-thirds vote of the members present and voting, provided that at least a fourteenday notice of such proposed changes shall have been given to each member of the Executive Committee, resident at the time in the Islands.



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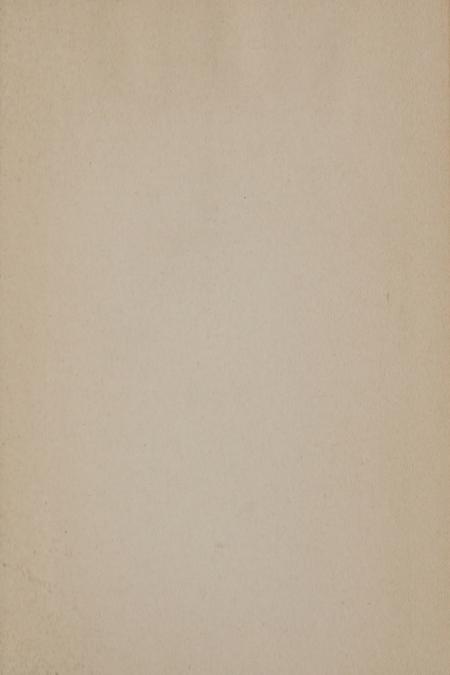
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